

PLATO

XENOPHON

SKC



183.2

PLA

IGINCA



Indira Gandhi National  
Centre for the Arts

EVERYMAN'S LIBRARY  
EDITED BY ERNEST RHYS

CLASSICAL

PLATO AND XENOPHON.  
SOCRATIC DISCOURSES.  
WITH AN INTRODUCTION  
BY A. D. LINDSAY, M.A.



THE PUBLISHERS OF *EVERYMAN'S*  
*LIBRARY* WILL BE PLEASED TO SEND  
FREELY TO ALL APPLICANTS A LIST  
OF THE PUBLISHED AND PROJECTED  
VOLUMES 'TO BE COMPRISED' UNDER  
THE FOLLOWING THIRTEEN HEADINGS:

TRAVEL ☙ SCIENCE ☙ FICTION  
THEOLOGY & PHILOSOPHY  
HISTORY ☙ CLASSICAL  
FOR YOUNG PEOPLE  
ESSAYS ☙ ORATORY  
POETRY & DRAMA  
BIOGRAPHY  
REFERENCE  
ROMANCE



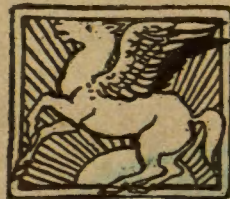
IN FOUR STYLES OF BINDING: CLOTH,  
FLAT BACK, COLOURED TOP; LEATHER,  
ROUND CORNERS, GILT TOP; LIBRARY  
BINDING IN CLOTH, & QUARTER PIGSKIN

LONDON: J. M. DENT & SONS, LTD.  
NEW YORK: E. P. DUTTON & CO.



THE  
SAGES  
OF OLD  
GREECE  
AGAIN  
IN US  
GLANVILL

SOCRATIC  
DISCOURSES  
BY PLATO  
*and* ☉ ☉ ☉  
XENOPHON



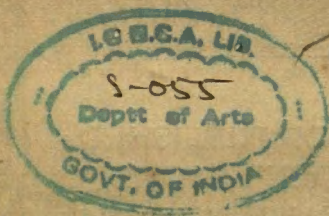
LONDON: PUBLISHED  
by J. M. DENT & SONS, LTD.  
AND IN NEW YORK  
BY E. P. DUTTON & CO.

83

183.2  
pla

SV 05

FIRST ISSUE OF THIS EDITION . 1910  
REPRINTED . . . . . 1913



Indira Gandhi National  
Centre for the Arts



# INTRODUCTION

ARISTOTLE in the *Poetics* refers to "Socratic discourses" as a form of poetic imitation, and he seems to regard them as genuine poetry in spite of their not being written in metre. Other evidence makes it abundantly clear that in the first half of the fourth century this new form of literature sprang into being, the writings of "those whose habit was to praise Socrates," as Isocrates calls them. Xenophon refers to them in *Memorabilia* IV, c. iii. We know some of their names—Alexamenus, Antisthenes, Æschines, Polycrates, Phædo. But of all this mass of literature which centred round the character of Socrates, only two writers have left discourses which have come down to us—Plato and Xenophon. This volume contains the *Memorabilia*, *Apology*, and *Symposium* of Xenophon and five dialogues of Plato. These are but a minority of the discourses written round the name of Socrates by Xenophon and Plato, and only a very small part of the literature of which Socrates was the source.

It is, perhaps, unique in literary history that a single life should form the subject of a new form of writing. The Gospels are the nearest parallel. We know from the opening words of St. Luke's Gospel that "many took in hand to set forth in a declaration of those things which are most surely believed among us." But the Gospels had, as these words witness, primarily a historical or strictly biographical purpose. The Socratic discourses were poetry, not history. No doubt all went back somehow to the historical Socrates, but the dialogues we possess are enough to prove that they must have done so in very different ways. The philosophy of Plato is contained in dialogues in all of which, with one exception, Socrates is a speaker. For the Socratic discourse became in his hands the medium of his philosophical expression. Xenophon also expresses his own opinions in the form of a Socratic conversation in the *Economist*.

The discourses contained in this volume have been chosen for their biographical interest because they in especial seem to

furnish materials to help us to get beyond Plato and Xenophon to the real Socrates, but they are not biographies. An attempt has often been made to divide the writings of Plato into Socratic and Platonic dialogues as though in the first he was merely representing the historical Socrates, in the second using him merely as a vehicle for his own opinions. The distinction has partial justification. There is little doubt that some dialogues represent more nearly than others the way in which Socrates talked and the principles of his philosophy, while in others there are put into the mouth of Socrates doctrines which are Plato's own. To deny this would be to deny the existence of a *Platonic* philosophy. But the distinction breaks down when we try to force it. Some of those dialogues which seem to tell us most about Socrates, the *Phædo* or the *Meno*, for example, contain doctrines which we must almost certainly attribute to Plato as distinguished from Socrates. There are no dialogues which are not Platonic, as there are none which are not Socratic.

It is almost as hard to distinguish between Socrates and Xenophon. For the *Memorabilia* is as much a work of art as any Platonic dialogue, though the manner of it is as different as was Xenophon from Plato. We are only better off because Xenophon wrote much besides his Socratic discourses. In his histories, his ideal life of Cyrus, his many anecdotes on all subjects from hunting to financial reform in Athens and the glories of the Spartan constitution, he has revealed his own character plainly enough: a thorough sportsman in the best sense of that word, an ideal country gentleman with a taste for soldiering and a turn for practical ideas: religious in a rather conventional sense, with strong prejudices that spoil him as a historian, redeemed from the commonplace by his thorough soundness. Thus if we do not know what is Socrates in the *Memorabilia*, we can sometimes say what is Xenophon. It is clear, for example, that the *Economist*, though a Socratic dialogue, is almost entirely an expression of Xenophon's views, while in the *Memorabilia* we come on something quite different. We are getting, however indirectly, into contact with the impression Socrates actually made on Xenophon; but as certainly there is much that is Xenophon's own.

In the attempt to get at the real Socrates two different



canons of investigation have been assumed. Sometimes Xenophon, the bluff truth-telling if rather prosaic soldier, has been preferred to Plato the artist. Xenophon has been regarded as a kind of Boswell, a poor fellow but a faithful witness, while the fascinations of Plato's style, his vivid portraiture and his philosophical grandeur have been admired and distrusted. Others have said with as much force that inasmuch as the great man is only understood by his greatest disciple, the difference between the *Memorabilia* and the dialogues of Plato represents the difference between Socrates as he appeared to a commonplace and eminently respectable sportsman, and Socrates as he appeared to genius akin to his own. These positions are equally plausible, and both ignore the nature of the Socratic discourse and its entire unlikeness to any kind of modern biography. The first position involves the assumption that Xenophon is in intention more the faithful biographer than Plato, for which there is no ground, unless the more commonplace is always the more true; the second assumes that Plato always wanted to depict Socrates and not to expound his own philosophy which he had developed from Socrates' teaching.

We have, then, no account of Socrates which can be taken as simply biographical, but that does not mean that we have no means of knowing at all what manner of man he was. We know Socrates almost entirely through his influence upon other people, but that influence was varied and many-sided. For we have plenty of evidence besides the Socratic discourses as to the influence which Socrates exercised on his contemporaries. He is not only the hero of Xenophon and Plato, he is also the villain of Aristophanes. *The Clouds* is no doubt a caricature, as all Aristophanes' portraits are, but caricatures are never meaningless; and it is clear enough that Aristophanes was not alone in his opinion of Socrates. The Athenian public confirmed it when they put to death the best man Xenophon ever knew on a charge of impiety and of corrupting the youth of Athens. We know Socrates further through his disciples. Others besides Plato claimed to carry on his teaching; Antisthenes the Cynic, for example, when he made virtue consist in self-sufficiency and in abandoning all but the bare necessities of life: when he said to Plato that he could see a horse but not horseness, and developed a logic that made predication and science impos-

sible. The Megarians claimed to follow Socrates when they made virtue consist in knowledge, as Aristippus claimed to follow him when he identified virtue with the pursuit of pleasure. If these were misunderstandings of Socrates, as Plato would have asserted, there must have been something in the master's teaching to make such misunderstanding possible.

We can state our problem thus: What must Socrates have been to have so impressed an honest soldier like Xenophon by his surpassing goodness and by the improving character of his conversations; to have been regarded by a profound philosopher and poet like Plato as the source and spring of his own philosophy; to have inspired such different schools as the Cynics, Megarians and Cyrenaics; to have been attacked by a brilliant conservative like Aristophanes as the arch-representative of the new school of rationalists and the most dangerous man in Athens; to have barely escaped with his life at the hands of the clever unscrupulous politicians of that new school who held Athens under a reign of terror in the brief triumph of the oligarchic revolutionists of 404; and to have been put to death by the restored democracy partly because of his supposed responsibility for that revolution five years later? His relation to the Sophists raises the same question. Plato's dialogues are full of Socrates' encounters with the Sophists. The *Protagoras* and the *Gorgias* present admirable instances. Socrates there is always in opposition to the Sophists. They may be treated with respect like Protagoras and Gorgias, or with ridicule like Polus, but it is made clear that their teaching is thoroughly erroneous and likely to have the most evil effects. Plato is largely responsible for the odium which has since his time attached to their name. Xenophon is almost more careful to show how very far removed Socrates was from a man like Antiphon. Yet clearly Aristophanes took for granted that Socrates was a Sophist. It did not matter to Athens whether Socrates took pay or not for his teaching, if he taught the same pernicious doctrines as the Sophists did. There are passages in Plato which seem to allow that this identification was natural. In the dialogue called the *Sophist* it is admitted that the word may be so defined as to include Socrates. In the *Republic* Plato makes Socrates say that what is wrong with the Sophists is not that they want to

upset society, but that they are not revolutionary enough, and give the public what it wants. The most indiscriminate abuse of the Sophists in Plato is significantly put into the mouth of Anytus, one of the accusers of Socrates. The truth is, that Plato takes such pains to show the opposition between them and Socrates, because the community was plain to every one. What must Socrates have been if the public took for granted that he was a Sophist, and those who best understood him believed that he was the only man who could refute the Sophists and could counteract their pernicious influence?

This abundant evidence of what different people thought of Socrates, and of the opinions of men who owed to him their inspiration, is obscured by the difficulty that in all these cases the evidence is indirect, or the medium through which we see Socrates has a character of its own, and we can never tell with certainty how much of the picture is due to Socrates and how much to the character of the draughtsman: how much allowance we must make for Aristophanes' prejudice and perversity; for Xenophon's evident enthusiasm for moral improvement and desire to make out that Socrates was eminently respectable; for Plato's idealism of Socrates the martyr.

Fortunately there is one witness more strictly historical than the rest. Aristotle refers to Socrates in several passages, and distinguishing him from his successors including Plato, mentions his special characteristics as a philosopher, and several times criticizes his teaching on Ethics. It will be worth while to notice these passages, scanty as they are. In the thirteenth book of the *Metaphysics* he says that there are two things which can justly be attributed to Socrates, "dialectical discourses and the art of universal definition." The word translated "dialectical" means a discourse in which you take your opponent along with you by means of admissions. That Socrates used this method of arguing is evident in all our sources. "Universal definition" is what Xenophon refers to when he says, *Memorabilia* IV, that Socrates always endeavoured to find out the nature of each thing and what in Plato becomes the search for the Form or Idea. These two points are both logical.

The other passages refer to Ethics. In the *Magna Moralia* Book I, c. i, Aristotle says that Socrates was better in his



teaching on Ethics than Pythagoras, but was not correct because "he made the virtues sciences (or forms of knowledge), but this is an impossible view." Aristotle explains why it is impossible, and continues, "It follows, therefore, that in making the virtues sciences he *did away with the unreasoning part of the soul*, and thus did away with both passion and moral character. Therefore he was wrong here in what he said of the virtues. Afterwards Plato divided the soul correctly into the reasoning and unreasoning parts." The other passages in Aristotle are all concerned with this point, that Socrates identified virtue with knowledge and got into difficulties by not seeing that virtue involves something else. "Many say that it is impossible if a man has knowledge that he should have no strength of will. For it would be a strange thing, so Socrates thought, if when knowledge were in a man, something else should master him and drag him about like a slave. For Socrates stoutly resisted the notion that there was such a thing as weakness of will. He said that no man acts on purpose against what is best but only through ignorance. But this reasoning," Aristotle concludes, "is in plain contradiction with the facts" (*Nicomachean Ethics*, vii. 3). So again: "For these reasons some say that all virtues are forms of insight, and in this Socrates was partly right and partly wrong: wrong in thinking all virtues forms of insight, but right in that they involve insight. Socrates thought that the virtues were forms of reasoning, while we think that they involve reasoning" (*Nicomachean Ethics*, vi. 13). Aristotle points out that this involved Socrates in determinism. "Socrates said that it was not in our power to be good or bad. For, he said, if you were to ask a man whether he would rather be just or unjust, no one would choose injustice: similarly with courage and cowardice and all the other virtues. So clearly if men were bad it was not of their will; and therefore," Aristotle adds, "not of their will if they were good" (*Magna Moralia*, I. c. 9). In criticism of a further consequence of this one-sidedness Aristotle points out how Socrates confused virtue with the arts. "The old Socrates believed that the knowledge of virtue was the end, and therefore inquired what justice is and what courage, and so with each of the elements of virtue. And he did this on principle. For he thought that all the virtues were forms of knowledge, so that knowing

what was just and being just were the same. For if we have learnt geometry and housebuilding, we are in having done so housebuilders and geometers. That is why Socrates inquired what justice is, and not how and from what conditions it comes into being. Now this is perfectly right in the theoretical sciences; for astronomy and natural science and geometry are concerned with nothing but the knowledge and contemplation of the nature of the subject of these sciences; though that does not prevent them being incidentally useful to us for many necessary purposes. But in the productive sciences the end is something separate from the science and knowledge, as health is different from medicine and a well-ordered constitution from politics. No doubt the knowledge of all good things is good; but with virtue the most valuable thing is not to know what virtue is, but to know its conditions. For we do not want to know what bravery is, but to be brave; nor what justice is, but to be just; just as being healthy is better than to know what health is, and being in a good condition better than knowing what a good condition is" (*Eudemian Ethics*, I, 5).

All this evidence, and the rest of it is to the same effect, goes to show that Socrates' principal doctrine was the identification of knowledge and virtue or the complete rationalisation of morality, and that, as was natural for a pioneer, his rationalism was one-sided. In claiming persistently that science and reasoning should be applied to conduct as well as to everything else, he seems to have asserted that knowledge or the power of defining the virtues was all that was necessary, and therefore that if a man had that knowledge he must necessarily be good; if he had not, he could not be good. This meant, as Aristotle says, that he ignored the irrational elements in the soul, that he could give no explanation of the fact that men may know what is right without doing it, and may do what is right without being able to explain it.

This is one consideration suggested by the many-sided character of Socrates' influence. If among his disciples opinions as to the essence of his teaching were so conflicting, the inference is that his teaching was not complete and systematic, or at least that it involved some central contradiction or omission which his different disciples worked out in different ways. One striking element in his teaching

bears this out: his confession of his own ignorance. He insisted on the necessity of knowledge, and yet admitted that he himself had none except the knowledge of his own ignorance. What he taught was a method of approaching moral questions, and that method in different hands gave the most varying results. Further, Socrates was not a philosopher of the schools. He wrote nothing, he only talked, questioned and argued. What impressed itself upon his hearers and disciples was not so much any definite truths which he proclaimed, but the way in which he talked and the man he was. Socrates' method in questioning and arguing was the common source of all the philosophies which followed as it is the source of all Socratic discourses.

Both Xenophon and Plato bear witness to the untechnical character of Socrates' teaching. The best account of it is given by Alcibiades in Plato's *Symposium*, p. 221: "If any one will listen to the talk of Socrates, it will appear to him at first extremely ridiculous. He is always talking about great market-asses and brass-founders, and leather-cutters, and skin-dressers; and this is his perpetual custom, so that any dull and unobservant person might easily laugh at his discourse." Compare the following passage in the *Gorgias*, 491. Callicles: "How you go on, always talking in the same way, Socrates!" Socrates: "Yes, Callicles, and also about the same things." Callicles: "Yes, by the gods, you are literally always talking of cobblers and pedlars and cooks and doctors, as if this had to do with our argument." So in the *Memorabilia* I, c. ii, Xenophon makes Critias say to Socrates, "But it will be necessary for you to abstain from speaking of those shoemakers and smiths: indeed, I think that they must now be worn out from being so often in your mouth." There is a passage to the same effect in *Memorabilia* IV, c. iv. "Hippias, of Elis, on his return to Athens after an absence of some time, happened to come in the way of Socrates as he was observing to some people how surprising it was that if a man wished to have another taught to be a shoemaker or a carpenter or a worker in brass or a rider, he was at no loss whither he should send him to effect his object; while as to justice, if any one wished either to learn it himself, or to have his son or slave taught it, he did not know whither he should go to obtain his desire. Hippias,



hearing this remark, said as if jesting with him, 'What! are you still saying the same things, Socrates, that I heard from you so long ago?'"

These passages may seem at first sight only to show how little technical were Socrates' discourses, how they reflected the busy life of the Athenian streets. Socrates was clearly a man of unbounded interest in all things human; as his clear penetrating mind occupied itself with the concerns of one citizen after another, we may be sure that he made many enlightening remarks on the details of their work and asked many a suggestive question. So we get the Socrates of Xenophon, who, "whenever he conversed with any of those who were engaged in arts or trades, and who wrought at them for gain, proved of service to them," who talks with Parrhasius the painter, Cleito the statuary and Pistias the corselet-maker, a man of shrewd observation and wide experience, well fitted to give advice to young men ignorant of the world. That was clearly the side of Socrates which Xenophon most admired. But on further consideration these passages will be found to indicate the kernel of Socrates' teaching. He talked of cobblers and carpenters not to improve cobbling and carpentering, but to learn a lesson from them. The point of the conversation which Hippias interrupted is that the carpenters know their business and can teach it: it is unfortunately not the case with just men. Socrates was always talking of carpenters and cobblers because he was always contrasting the knowledge which men had of their trades with their ignorance of life or virtue. In the last of the passages cited from Aristotle, Aristotle is trying to show where Socrates went wrong in this comparison of virtue with the crafts. In Plato's *Apology* Socrates, in describing how he has found all men ignorant, makes a partial exception of the artisans. They do know their own craft though they spoil their knowledge by thinking they know many other things of which they are ignorant. In Plato we continually find Socrates asking: Who can teach virtue, as a carpenter can teach carpentering? Any one can say what medicine is, why can you not say in the same way what justice is? He is continually holding up as an example the businesslike and scientific procedure of the craftsman and asking why it is not followed in morals. He was always talking of carpenters and cobblers because

the likeness between virtue and the crafts was the most important part of his teaching.

In this Socrates was a true son of Athens. Hippias in the *Protagoras* calls Athens "the home and altar of Grecian wisdom." It was the ideal of Pericles that Athens "should be the school of Hellas," and throughout that great funeral oration where these words occur, Pericles insists that the greatest glory of the Athenians is their belief in counsel and insight, their conviction that whatever fortune the gods may send it is always better to have thought things out. Foresight and contrivance are the great Athenian virtues.

"Many wonders there be, but nought more wondrous than man."

"Master of cunning he. . . .

Speech and the wind-swift speed of counsel and civic wit,  
He hath learnt for himself all these : and the arrowy rain to fly,  
And the nipping airs that freeze, 'neath the open winter sky.  
He hath provision for all."

The speeches of Pericles in Thucydides express an outlook on life very like that of Socrates. There is much in war that cannot be foreseen. The final issue of events is in the hands of the gods. But that does not alter the fact that there is a sphere where skill or ignorance, foresight or carelessness make all the difference. Socrates likewise distinguished between what was and what was not in the power of man. There were many things out of man's power. Into these there was no use in inquiring. They should be left to the gods. But if we are to render to God the things which are God's, we are to keep the tighter hold of the things that are man's. Man was concerned with what he should do, how he should act and what he should choose. There knowledge was powerful and necessary. Plato in his *Laws* compares man's life to a boat in a storm. The storm may overwhelm the most skilful seamen, but it is always better to know how to steer.

If the Athenians loved wisdom, it was because they were largely a community of skilled craftsmen, because every one of them knew what was good and what was bad work, and that "tools do not teach their own use." Success only came with learning and knowledge. Socrates is always appealing to men who know the difference between the expert and the amateur and asking how they can hope for

success in life without knowledge of rule and standard, when they would never hope for success in their craft under such conditions. Who would start a trade without a teacher? Where is the teacher who will instruct men in the art of life?

It is easy to see how Socrates' rationalism developed from this position. The first essential in a skilled craft is to know what you want to produce. It is unthinkable that a craftsman should start out to make something he knows not what. He must first know what is wanted, the size of the shoe or the specifications of the ship, and then proceed to discover how the desired result comes about. Given knowledge of the end and of the means to effect it no more is needed. Without such knowledge nothing can be done. This working principle Socrates applied to life. All men seek the good. That is the end of life. Then they must first know what it is and what produces it. Such knowledge should differentiate the good man from the bad as it differentiates the good from the bad craftsman. Hence the double paradox of Socrates: men only do wrong through ignorance since obviously all men desire the good, and if they fail to obtain it, it is because they have not apprehended it clearly or have taken the wrong means to effect it; and secondly no one can be good without knowledge and skill, although when questioned nobody seemed to have that knowledge.

It is customary to settle Socrates' difficulties by asserting that he ignored the will. As this criticism does not explain what the will is, it says little more than that Socrates ignored something, and the paradoxes into which his teaching leads make that obvious enough. If we are to criticize him by examining his argument, we must find why skill cannot be applied to life so simply as it is to a craft. These are the lines of Aristotle's criticism. In craftsmanship the desirability of the ends is taken for granted. It is not the shoemaker's business whether people do well to wear shoes or not. They decide that, and the craftsman accepts the end their wants prescribe. Further, the end can be clearly described. It can be pointed to and measured—a shoe to fit this foot, a ship of such and such a size. But when we come to life as a whole, we have to consider the desirability of any end, to find something which is good not for anything else but in itself; and the end of life, whatever it be, is



certainly not a thing which can be measured or pointed to. The rules of skill which are so successful in the crafts are not immediately applicable to conduct, because in conduct we are concerned with questions which the crafts never raise. To say with Socrates that if we know what is good we shall do it, we shall have to give a new meaning to knowledge, a meaning which will involve an element of appreciation or value, and therefore it will not be a knowledge which can be taught in the ordinary way. It was on those lines that Plato developed Socrates' paradox of the involuntariness of evil. He says in the *Laws* that we must distinguish between two kinds of ignorance. We may be ignorant that this is right or that is wrong; this ignorance can be cured by instruction; or we may have the fatal and incurable ignorance of thinking that doing wrong does not matter. The second kind of ignorance cannot be cured by instruction. The knowledge which is contrasted with it is not like the knowledge of a craftsman at all. Plato maintains Socrates' doctrine that virtue is knowledge only by giving up the meaning of knowledge on which the doctrine was originally based.

So we must change the meaning we give to ignorance if we are to explain how it is that people who are obviously good cannot say what the good is. Socrates confessed that he himself could not say what virtue was, and he had never found any man who could. Were all men, including himself, therefore bad? Plato discusses this difficulty in the *Meno*, and solves it by inserting between knowledge and ignorance a third state of right opinion. Men act rightly because they believe rightly without knowing. Such right belief comes to men by the grace of God, and cannot be imparted by instruction or argument. By this modification Plato escapes the difficulty into which Socrates fell, and he yet retains the belief in the primacy of knowledge. For only the man who has knowledge of virtue is able to instruct others or is fit to set up by legislation a standard which others are blindly to follow. Therefore the philosopher who has knowledge will be the only perfect good man, for his goodness will be all his own, and his knowledge can only be attained in the way which Socrates laid down: dialectical inquiry into the nature of the good. That search is for Plato much more complex and all-embracing than anything which Socrates had conceived. It follows the Socratic method, but the end

it seeks is not an isolated one which can be described like the end of the craftsman, but the unity of all experience, intelligible, but not perceivable.

Others solved the difficulty in other ways. There are some things in life which seem obviously not to be mere means to something else. Knowledge and pleasure are the most obvious of those. The Megarians identified the former with the good, the Cyrenaics the latter, quite probably following some hints in Socrates' teaching, as the *Protagoras* suggests.

We have discussed so far the solutions which others found to the difficulties of the Socratic position. He himself was probably not troubled with them. A discoverer very rarely sees where his discovery is one-sided or deficient, but apart from such general considerations Socrates solved in his character difficulties which were too great for his theory. If he never faced the difficulty involved in weakness of the will, it was because he himself had no experience of it. He was clearly a man to whom conceiving a thing as right and doing it inevitably went together. He had that strength and constancy of character which is not troubled with the psychology of weakness because it has no inkling of it. Further, though he never discovered the good, he never gave up his belief in it and his determination to follow the best knowledge he had. The irrational part of the soul, though no room was found for it in his theory, was evident enough in his practice. Whatever his peculiar inner sign may have been, whether, as some writers have held, he was of a nervous mystical temperament and had sudden mysterious mental impressions, or whether he only meant what we should call the voice of conscience, in either case the inner sign was not the outcome of reasoning and inquiry. It was given by God to help him in the perplexities of conduct. Plato makes him mention it in the *Republic* as one of the ways in which by God's grace men are saved to true philosophy when all external influences are against them. As a man, therefore, he had not the one-sidedness of his theory, he was a good upright citizen, the best in Athens. Yet his opponents were not without excuse. He atoned for his own part for the defects of his theory, but was there any guarantee that his disciples would not take the theory with its defects without making up for them by

their character? Socrates taught that no goodness was worth having unless it could stand the test of his questioning, and he had found none which would. To that he himself added an unquenchable belief in the goodness for which he was searching, but what would the result of his teaching be on men without that faith? His opponents might well say, Here is a man who criticizes and pulls to pieces all our beliefs, who makes ridiculous all our most honoured teachers and examples, and who does not profess to put anything in their place; confesses, indeed, that he cannot. What must be the result of such conduct? What are we to do if we must give up everything that holds society together because we cannot exactly justify it on a rational basis? Two very different answers were given to such questions. Plato's answer might be expressed in the famous words of Hegel, "The wounds of reason can only be healed by deeper reason." He believed that if the work of criticism was at first destructive, it only destroyed in order to build better. It was not thinking that was wrong but insufficient thinking. Even Plato admitted that some might take harm from criticism. He urges in the *Republic* that dialectic should not be begun at too early an age, for the young "in their first taste of dialectic treat it as a game and use it only for purposes of contradiction. They imitate those who refute them, and refute others in their turn, delighting like puppies in dragging about and pulling to pieces whoever happens to be near them." But dialectic and criticism thoroughly pursued alone could put morality and goodness on a sure foundation. Others thought or at least felt differently. They only saw the destructive side of Socratic teaching. Again and again they must have felt, after being criticized by Socrates, that while he beat them in argument, in their hearts they were unconvinced, and that for the sake of all that they counted of value in life they must cling to beliefs and practices which reason could not defend. Plato in the *Apology* makes Socrates say that his accusers represent the politicians, the orators and the poets. The collocation is significant. For all these rely on what Plato calls persuasion as opposed to knowledge; all these, however much they may use definite knowledge, appeal to deep instinctive elements in the soul; all these were criticized by Socrates and denounced



as shams. The politician could see how Socrates, by applying the analogy of the skilled trades to politics, made democracy seem ridiculous. The rhetorician could not tolerate a teacher who insisted that persuasiveness came only from knowledge, nor the poet a mode of criticism which made the authority of poetry to consist only in the scientific truth of the information it conveyed. If Socrates were right, politics and rhetoric and poetry must go. Plato was prepared to say that society must be revolutionized and all elements in it subordinated to philosophy. But there is little to wonder at if most men who only saw the threatened destruction and had not Socrates' and Plato's heroic faith in philosophy, should feel that Socrates' teaching was the ruin of Athens. There are some now-a-days who agree with them. It must be the verdict of all those who believe that in the end life is irrational, that it rests on beliefs which not only cannot be reduced to logical grounds but which are obviously illogical, that religion and morality and art are instinctive and are destroyed if subjected to a reasoning power which should be confined to the working out of the details and the machinery of life. We differ from the Athenian people only if we have the belief of Plato, that while the bases of life and society are not to be apprehended and explained by the same methods as are required for the demonstration of a mathematical problem, while our life may often be more profound than our powers of explaining it, yet apprehension of the ends of life, the power to see life as a whole and its meaning, is not contrary to reason but demands its highest exercise.

A. D. LINDSAY.

NOTE.—The translation of Xenophon's *Memorabilia* in this volume is by the Rev. J. S. Watson, first published in 1848, as edited by the Rev. R. J. Hughes for the Temple Classics, 1904. The translation of Xenophon's *Apology* is by Sarah Fielding, sister of the novelist, published in 1762; of his *Symposium* by James Welwood, M.D., published in 1710. The translations of Plato's *Lysis* and *Protagoras* are by J. Wright, first published in 1848; and of the *Euthyphro*, *Apology*, and *Crito*, by F. M. Stawell, published in Temple Greek and Latin Classics, 1904.

# BIBLIOGRAPHY

## XENOPHON

**Translations:—**Memorabilia: E. Bysshe, 1712, 1758, with Introduction by H. Morley (Cassell's National Library), 1889, 1904; S. Fielding (with Apology), 1762, 1767, 1788; E. Leven, 1872 (Bayard Series); J. S. Watson (with Anabasis), Bohn, 1848, Lubbock's Hundred Books, 78, 1894.

Symposium: J. Welwood, 1710, 1750.

**Works:** (Minor), translated by several hands, 1813; A. Cooper, Spelman, Smith, Fielding, and others, 1831; (Minor), J. S. Watson, Bohn, 1848; H. G. Dakyns, 1890.

## PLATO

**Translations:—**The Republic: H. Spens, 1763; Davies and Vaughan, 1852, 1858, 1866; B. Jowett, 1881, 3rd edition 1888, 1908; T. Taylor, with Introduction by T. Wratishaw, 1894; W. L. Bryan and C. L. Bryan, 1898; Translation by Sydenham and Taylor, revised by W. H. D. Rouse (Methuen's Standard Library), 1906; A. D. Lindsay, 1907, 1908.

**Symposium:** by Percy Bysshe Shelley, in Cassell's National Library (with other pieces), 1887; 1905; F. Sydenham (with Io, Hippias, Alcibiades and Pkilebus, also separately), 1759-80.

**Meno:** by R. W. Mackay, 1869; From the text of Baiter and Orelli (Oxford trans. of classics), 1880; with Apology and Crito, St. George Stock and C. A. Marcon, 1887.

**Phædo:** by Theobald, 1713; Mme. Dacier (New York), 1833; C. S. Stanford, 1873; E. M. Cope, 1875; with one or more other works: 1675; 1730 (?); by T. Taylor, 1793; C. S. Stanford, 1835; with Introduction by W. W. Goodwin (parts only), 1879, 1887; F. J. Church, 1880, 1886; H. Cary, Bohn, 1888; Lubbock's Hundred Books, 34, 1892; Cassell's National Library, 1888; reprint from W. Whewell, 1892.

**Phædrus:** T. Taylor, 1792; J. Wright, with Lysis and Protagoras, 1848, 1888.

**Works:** Floyer Sydenham, 1759, 1776; T. Taylor and Sydenham, 1804; H. Cary and H. Davis, 1848-52 (Bohn), 1900; W. Whewell (Dialogues), 3 vols. 1859-61; B. Jowett, The Dialogues of Plato, 1871, 1875, 1892.

meet them, know what is advantageous for those seeking presages, but that the gods, by their means, signify what will be so; and such was the opinion that Socrates entertained. 4. Most people say that they are diverted from an object, or prompted to it, by birds, or by the people who meet them; but Socrates spoke as he thought, for he said it was the divinity that was his monitor. He also told many of his friends to do certain things, and not to do others, intimating that the divinity had forewarned him; and advantage attended those who obeyed his suggestions, but repentance, those who disregarded them.

5. Yet who would not acknowledge that Socrates wished to appear to his friends neither a fool nor a boaster? But he would have seemed to be both, if, after saying that intimations were given him by a god, he had then been proved guilty of falsehood. It is manifest, therefore, that he would have uttered no predictions, if he had not trusted that they would prove true. But who, in such matters, would trust to any one but a god? And how could he, who trusted the gods, think that there were no gods?

6. He also acted towards his friends according to his convictions, for he recommended them to perform affairs of necessary consequence in such a manner as he thought that they would be best managed; but concerning those of which it was doubtful how they would terminate, he sent them to take auguries whether they should be done or not. 7. Those who would govern families or cities well, he said, had need of divination; for to become skilful in architecture, or working in brass, or agriculture, or in commanding men, or to become a critic in any such arts, or a good reasoner, or a skilful regulator of a household, or a well-qualified general, he considered as wholly matters of learning, and left to the choice of the human understanding; 8. but he said that the gods reserved to themselves the most important particulars attending such matters, of which nothing was apparent to men; for neither was it certain to him who had sown his field well, who should reap the fruit of it; nor certain to him who had built

# XENOPHON'S MEMORABILIA OF SOCRATES

## BOOK I CHAPTER I

The two charges on which Socrates was condemned to death by the Athenians, sect. 1. The first charge refuted by several arguments: for Socrates used to sacrifice to the gods, 2; he practised divination, and his *dæmon* was no new god, 2-5; he recommended that the gods should be consulted by man in perplexing circumstances, 6-9; he was guilty of no impiety, he avoided vain speculations respecting the gods, and said that the business of philosophy was the study of virtue, 10-17; his life was in accordance with the precepts of morality, 18-20.

1. I HAVE often wondered by what arguments the accusers of Socrates persuaded the Athenians that he deserved death from the state; for the indictment against him was to this effect: SOCRATES OFFENDS AGAINST THE LAWS IN NOT PAYING RESPECT TO THOSE GODS WHOM THE CITY RESPECTS, AND INTRODUCING OTHER NEW DEITIES; HE ALSO OFFENDS AGAINST THE LAWS IN CORRUPTING THE YOUTH.

2. In the first place, *that he did not respect the gods whom the city respects*, what proof did they bring? For he was seen frequently sacrificing at home, and frequently on the public altars of the city; nor was it unknown that he used divination; as it was a common subject of talk, that "Socrates used to say that the divinity instructed him;" and it was from this circumstance, indeed, that they seem chiefly to have derived the charge of introducing new deities. 3. He however introduced nothing newer than those who, practising divination, consult auguries, voices, omens, and sacrifices; for they do not imagine that birds, or people who



# CONTENTS

	PAGE
XENOPHON'S MEMORABILIA . . . . .	I
Translated by Rev. J. S. WATSON, M.A.	
APOLOGY, OR THE DEFENCE OF SOCRATES . . . . .	152
Translated by SARAH FIELDING.	
SYMPOSIUM, OR BANQUET . . . . .	162
Translated by JAMES WELWOOD, M.D.	
PLATO'S LYSIS . . . . .	201
Translated by J. WRIGHT.	
PROTAGORAS . . . . .	231
Translated by J. WRIGHT.	
EUTHYPHRO . . . . .	300
Translated by Miss F. M. STAWELL.	
APOLOGY . . . . .	321
Translated by Miss F. M. STAWELL.	
CRITO . . . . .	350
Translated by Miss F. M. STAWELL.	



a house well, who should inhabit it; nor certain to him who was skilled in generalship, whether it would be for his advantage to act as a general; nor certain to him who was versed in political affairs, whether it would be for his profit to be at the head of the state; nor certain to him who had married a beautiful wife in hopes of happiness, whether he should not incur misery by her means; nor certain to him who had acquired powerful connections in the state, whether he might not be banished by them: 9. and those who thought that none of these things depended on the gods, but that all were dependent on the human understanding, he pronounced to be insane; as he also pronounced those to be insane who had recourse to omens respecting matters which the gods had granted to men to discover by the exercise of their faculties; as if, for instance, a man should inquire whether it would be better to take for the driver of his chariot, one who knows how to drive, or one who does not know; or whether it would be better to place over his ship one who knows how to steer it, or one who does not know; or if men should ask respecting matters which they may learn by counting, or measuring, or weighing; for those who inquired of the gods concerning such matters he thought guilty of impiety, and said that it was the duty of men, to learn whatever the gods had enabled them to do by learning, and to try to ascertain from the gods by augury whatever was obscure to men; as the gods always afford information to those to whom they are (rendered) propitious.

10. He was constantly in public; for he went in the morning to the places for walking and the gymnasia; at the time when the market was full he was to be seen there; and the rest of the day he was where he was likely to meet the greatest number of people; he was generally engaged in discourse, and all who pleased were at liberty to hear him; 11. yet no one ever either saw Socrates doing, or heard him saying, anything impious or profane; for he did not dispute about the nature of things as most other philosophers disputed, speculating how that which is called by sophists *the world* was produced, and by what necessary laws every-

thing in the heavens is effected, but endeavoured to show that those who chose such objects of contemplation were foolish; 12. and used in the first place to inquire of them whether they thought that they already knew sufficient of human affairs, and therefore proceeded to such subjects of meditation, or whether, when they neglected human affairs entirely, and speculated on celestial matters, they thought that they were doing what became them. 13. He wondered, too, that it was not apparent to them that it is impossible for man to satisfy himself on such points, since even those who pride themselves most on discussing them, do not hold the same opinions one with another, but are disposed towards each other like madmen; 14. for of madmen some have no fear of what is to be feared, and others fear what is not to be feared; some think it no shame to say or do anything whatever before men, and others think that they ought not to go among men at all; some pay no respect to temple, or altar, or anything dedicated to the gods, and others worship stones, and common stocks, and beasts: so of those who speculate on the nature of the universe, some imagine that all that exists is one, others that there are worlds infinite in number; some that all things are in perpetual motion, others that nothing is ever moved; some that all things are generated and decay, and others that nothing is either generated or decays.

15. He would ask, also, concerning such philosophers, whether, as those who have learned arts practised by men, expect that they will be able to carry into effect what they have learned, either for themselves, or for any one else whom they may wish, so those who inquire into celestial things, imagine that, when they have discovered by what laws everything is effected, they will be able to produce, whenever they please, wind, rain, changes of the seasons, and whatever else of that sort they may desire, or whether they have no such expectation, but are content merely to know how everything of that nature is generated. 16. Such were the observations which he made about those who busied themselves in such speculations; but for himself, he

would hold discourse, from time to time, on what concerned mankind, considering what was pious, what impious; what was becoming, what unbecoming; what was just, what unjust; what was sanity, what insanity; what was fortitude, what cowardice; what a state was, and what the character of a statesman; what was the nature of government over men, and the qualities of one skilled in governing them; and touching on other subjects, with which he thought that those who were acquainted were men of worth and estimation, but that those who were ignorant of them might justly be deemed no better than slaves.

17. As to those matters, then, on which Socrates gave no intimation what his sentiments were, it is not at all wonderful that his judges should have decided erroneously concerning him; but it is wonderful that they should have taken no account of such things as all men knew. 18. For when he was a member of the senate, and had taken the senator's oath, in which it was expressed that *he would vote in accordance with the laws*, he, being president in the assembly of the people when they were eager to put to death Thrasyllus, Erasinides, and their colleagues, by a single vote contrary to the law, refused, though the multitude were enraged at him, and many of those in power uttered threats against him, to put the question to the vote, but considered it of more importance to observe his oath than to gratify the people contrary to what was right, or to seek safety against those who menaced him; 19. for he thought that the gods paid regard to men, not in the way in which some people suppose, who imagine that the gods know some things and do not know others, but he considered that the gods know all things, both what is said, what is done, and what is meditated in silence, and are present everywhere, and give admonitions to men concerning everything human.

20. I wonder, therefore, how the Athenians were ever persuaded that Socrates had not right sentiments concerning the gods; a man who never said or did anything impious towards the gods, but spoke and acted in such a manner with respect to them, that any other who had



spoken and acted in the same manner, would have been, and have been considered, eminently pious.

## CHAPTER II

Reply to the other charge against Socrates. He did not corrupt the youth, for his whole teaching dissuaded them from vice, and encouraged them to temperance and virtue of every kind, sect. 1-8. He exhorted them to obey the laws, 9-11. If Critias and Alcibiades, who listened to his discourses, became corrupt, the fault was not his, 11-28; he endeavoured to reclaim them, till they deserted him; and others, who resigned themselves wholly to his instructions, became virtuous and honourable men, 28-48. Other frivolous assertions refuted, 49-60. His benevolence, disinterestedness, and general merits, 61-64.

1. IT also seems wonderful to me, that any should have been persuaded that Socrates corrupted the youth; Socrates, who, in addition to what has been said of him, was not only the most rigid of all men in the government of his passions and appetites, but also most able to withstand cold, heat, and every kind of labour; and, besides, so inured to frugality, that, though he possessed very little, he very easily made it a sufficiency.

2. How, then, being of such a character himself, could he have rendered others impious, or lawless, or luxurious, or incontinent, or too effeminate to endure labour? On the contrary, he restrained many of them from such vices, leading them to love virtue, and giving them hopes, that if they would take care of themselves, they would become honourable and worthy characters.

3. Not indeed that he ever professed to be an instructor in that way, but, by showing that he was himself such a character, he made those in his society hope that, by imitating him, they would become such as he was.

4. Of the body he was not neglectful, nor did he commend those who were. He did not approve that a person should eat to excess, and then use immoderate exercise, but recommended that he should work off, by a proper degree of exercise, as much as the appetite received with pleasure; for such a habit, he said, was peculiarly conducive to health, and did not prevent

attention to the mind. 5. He was not, however, fine or ostentatious in his clothes or sandals, or in any of his habits of life; yet he did not make those about him lovers of money, for he checked them in this as well as other passions, and asked no remuneration from those who desired his company. 6. He thought that those who refrained from this (demanding a fee) consulted their liberty, and called those who took money for their discourses their own enslavers, since they must of necessity hold discussions with those from whom they received pay. 7. He expressed wonder, too, that any one who professed to teach virtue, should demand money, and not think that he gained the greatest profit in securing a good friend, but fear that he whom he had made an honourable and worthy character would not retain the greatest gratitude towards his greatest benefactor. 8. Socrates, indeed, never expressed so much to any one; yet he believed that those of his associates who imbibed what he approved, would be always good friends both to himself and to others. How then could a man of such a character corrupt the young, unless, indeed, the study of virtue be corruption?

9. "But assuredly," said the accuser, "he caused those who conversed with him to despise the established laws, by saying how foolish it was to elect the magistrates of a state by beans, when nobody would be willing to take a pilot elected by beans, or an architect, or a flute-player, or a person in any other profession, which, if erroneously exercised, would cause far less harm than errors in the administration of a state;" and declared that "such remarks excited the young to condemn the established form of government, and disposed them to acts of violence." 10. But I think that young men who exercise their understanding, and expect to become capable of teaching their fellow-citizens what is for their interest, grow by no means addicted to violence, knowing that on violence attend enmity and danger, but that, by persuasion, the same results are attained without peril, and with goodwill; for those who are compelled by us, hate us as if despoiled of something, while those who are persuaded by us, love us as if they had received

a favour. It is not the part, therefore, of those who cultivate the intellect to use violence; for to adopt such a course belongs to those who possess brute force without intellect. 11. Besides, he who would venture to use force, had need of no small number of allies, but he who can succeed with persuasion, has need of none, for, though left alone, he would think himself still able to persuade; and it by no means belongs to such men to shed blood, for who would wish to put another man to death rather than to have him as a living subject persuaded to obey?

12. "But," said the accuser, "Critias and Alcibiades, after having been associates of Socrates, inflicted a great number of evils on the state; for Critias was the most avaricious and violent of all that composed the oligarchy, and Alcibiades was the most intemperate, insolent, and turbulent of all those in the democracy."

13. For whatever evil they did the state, I shall make no apology; but as to their intimacy with Socrates, I will state how it took place. 14. These two men were by nature the most ambitious of all the Athenians, and wished that everything should be done by their means, and that they themselves should become the most celebrated of all men. But they knew that Socrates lived with the utmost contentment on very small means, that he was most abstinent from every kind of pleasure, and that he swayed those with whom he conversed just as he pleased by his arguments; 15. and, seeing such to be the case, and being such characters as they have just been stated to be, whether will any one say that they sought his society from a desire to lead such a life as Socrates led, and to practise such temperance as he practised, or from an expectation that, if they associated with him, they would become eminently able to speak and act? 16. I myself, indeed, am of opinion, that if a god had given them their choice, whether they would live their whole lives as they saw Socrates living, or die, they would have chosen rather to die; and they showed this disposition by what they did; for as soon as they considered themselves superior to their associates, they at once started away from Socrates, and engaged

in political life, to qualify themselves for which they had sought the society of Socrates.

17. Perhaps some one may observe on this point, that Socrates should not have taught his followers politics before he taught them self-control. To this remark I make no reply at present; but I see that all teachers make themselves examples to their pupils how far they practise what they teach, and stimulate them by precepts; 18. and I know that Socrates made himself an example to those who associated with him as a man of honourable and excellent character, and that he discoursed admirably concerning virtue and other things that concern mankind. I know, too, that those men exercised self-control as long as they conversed with Socrates, not from fear lest they should be fined or beaten by him, but from a persuasion at the time that it was best to observe such conduct.

19. Perhaps, however, many of those who profess to be philosophers may say that a man once just, can ever become unjust, or once modest, immodest; and that no one who has once learned any of those things which can be taught can ever become ignorant of it. But regarding such points I am not of that opinion; for I see that as those who do not exercise the body, cannot perform what is proper to the body, so those who do not exercise the mind, cannot perform what is proper to the mind; for they can neither do that which they ought to do, nor refrain from that from which they ought to refrain.

20. For which reason fathers keep their sons, though they be of a virtuous disposition, from the society of bad men, in the belief that association with the good is an exercise of virtue, but that association with the bad is the destruction of it. One of the poets also bears testimony to this truth, who says,

Ἐσθλῶν μὲν γὰρ ἀπ' ἐσθλὰ διδάξαι· ἦν δὲ κακοῖσι  
 Συμμίσγης, ἀπολείς καὶ τὸν ἔοντα νόον.

From good men you will learn what is good; but if you associate with the bad, you will lose the understanding which is in you.

And another, who observes,

Αὐτὰρ ἀνὴρ ἀγαθὸς τό μὲν καιρὸς, ἄλλοτε δ' ἐσθλός.  
 A good man is at one time good and at another bad.



21. I also concur with them; for I see that as people forget metrical compositions when they do not practise the repetition of them, so forgetfulness of precepts of instruction is produced in those who neglect them. But where a person forgets moral admonitions, he forgets also what the mind felt when it had a desire for self-government; and, when he forgets this, it is not at all wonderful that he forgets self-government also. 22. I see, too, that those who are given up to a fondness for drinking, and those who have fallen in love, are less able to attend to what they ought to do, and to refrain from what they ought not to do; for many, who can be frugal in their expenses before they fall in love, are, after falling in love, unable to continue so; and, when they have exhausted their resources, they no longer abstain from means of gain from which they previously shrunk as thinking them dishonourable. 23. How is it impossible, then, that he who has once had a control over himself, may afterwards cease to maintain it, and that he who was once able to observe justice, may subsequently become unable? To me everything honourable and good seems to be maintained by exercise, and self-control not the least; for sensual desires, generated in the same body with the soul, are constantly exciting it to abandon self-control, and to gratify themselves and the body as soon as possible.

24. Critias and Alcibiades, then, as long as they associated with Socrates, were able, with the assistance of his example, to maintain a mastery over their immoral inclinations; but, when they were separated from him, Critias, fleeing to Thessaly, formed connections there with men who practised dishonesty rather than justice; and Alcibiades also, being sought by many women, even of high rank, for his beauty, and being corrupted by many men, who were well able to seduce him by their flattery, on account of his influence in the city and among the allies, and being also honoured by the people, and easily obtaining the pre-eminence among them, became like the wrestlers in the gymnastic games, who, when they are fairly superior to others, neglect their exercise; so he grew neglectful

of self-control. 25. When such was their fortune, and when they were proud of their birth, elated with their wealth, puffed up with their power, corrupted by many associates, demoralised by all these means, and long absent from Socrates, what wonder is it if they became headstrong? 26. And then, if they did anything wrong, does the accuser blame Socrates for it? and does Socrates seem to the accuser deserving of no praise, for having, when they were young, and when it is likely that they were most inconsiderate and intractable, rendered them discreet? 27. Yet other affairs are not judged of in such a way; for what flute-player, or what teacher of the harp, or what other instructor, if he produces competent pupils, and if they, attaching themselves to other masters, become less skilful, is blamed for their deterioration? Or what father, if his son, while he associated with one man, should be virtuous, but afterwards, on uniting himself to some other person, should become vicious, would blame the former of the two? would he not rather, the more corrupt his son became with the second, bestow the greater praise on the first? Not even parents themselves, when they have their sons in their society, are blamed if their sons do anything wrong, provided they themselves are correct in their conduct. 28. In the same manner it would be right to judge of Socrates; if he had done anything immoral, he would justly be thought to be a bad man; but if he constantly observed morality, how can he reasonably bear the blame of vice which was not in him?

29. Or even if he himself did nothing wrong, but commended others when he saw them doing wrong, he would justly be censured. When he perceived, however, that Critias was enamoured of Euthydemus, and was seeking to have the enjoyment of his society, like those who abuse the persons of others for licentious purposes, he dissuaded him from his intention, by saying that it was illiberal, and unbecoming a man of honour and proper feeling, to offer supplications to the object of his affections, with whom he wished to be held in high esteem, beseeching and entreating him, like a

beggar, to grant a favour, especially when such favour was for no good end. 30. But as Critias paid no regard to such remonstrances, and was not diverted from his pursuit, it is said that Socrates, in the presence of many others as well as of Euthydemus, observed that "Critias seemed to him to have some feeling like that of a pig, as he wished to rub against Euthydemus as swine against stones." 31. Critias, in consequence, conceived such a hatred to Socrates, that when he was one of the Thirty Tyrants, and was appointed a law-maker with Charicles, he remembered the circumstance to his disadvantage, and inserted in his laws that "none should teach the art of disputation," intending an insult to Socrates, yet not knowing how to affect him in particular, but laying to his charge what was imputed to the philosophers by the multitude, and calumniating him to the people; at least such is my opinion; for I myself never heard this from Socrates, nor do I remember having known any one say that he heard it from him. 32. But Critias made it appear so; for when the Thirty had put to death many of the citizens, and those not of the inferior class, and had encouraged many to acts of injustice, Socrates happened to observe, that "it seemed surprising to him if a man, becoming herdsman of a herd of cattle, and rendering the cattle fewer and in worse condition, should not confess that he was a bad herdsman, and still more surprising if a man, becoming governor of a city, and rendering the people fewer and in worse condition, should not feel ashamed, and be conscious of being a bad governor of the city." 33. This remark being repeated to the Thirty, Critias and Charicles summoned Socrates before them, showed him the law, and forbade him to hold discourse with the youth. Socrates inquired of them, if he might be permitted to ask a question as to any point in the prohibitions that might not be understood by him. They gave him permission. 34. "Then," said he, "I am prepared to obey the laws; but that I may not unconsciously transgress through ignorance, I wish to ascertain exactly from you, 'whether it is because you think that the art of reasoning is an auxiliary to what is

rightly spoken, or to what is not rightly spoken, that you give command to abstain from it; for if it be an adjunct to what is rightly spoken, it is plain that we have to abstain from speaking rightly; but if to what is not rightly spoken, it is plain that we ought to endeavour to speak rightly.' " 35. Charicles, falling into a passion with him, said, "Since, Socrates, you are ignorant of this particular, we give you an order more easy to be understood, *not to discourse at all with the young.*" "That it may not be doubtful, then," said Socrates, "whether I do anything contrary to what is enjoined, define for me till what age I must consider men to be young." "As long," replied Charicles, "as they are not allowed to fill the office of senator, as not being yet come to maturity of understanding; and do not discourse with such as are under thirty years of age." 36. "And if I wish to buy anything," said Socrates, "and a person under thirty years of age has it for sale, may I not ask him at what price he sells it?" "Yes, such questions as these," replied Charicles, "but you are accustomed to ask most of your questions about things, when you know very well how they stand; such questions, therefore, do not ask." "If then any young man," said he, "should ask me such a question as 'where does Charicles live?' or 'where is Critias?' may I not answer him if I know?" "Yes, you may answer such questions," said Charicles. 37. "But," added Critias, "it will be necessary for you to abstain from speaking of those shoemakers, and carpenters, and smiths; indeed I think that they must now be worn out, from being so often in your mouth." "I must therefore," said Socrates, "abstain from the lessons I draw from these people, viz., lessons of justice, piety, and other such subjects." "Yes, by Jupiter," retorted Charicles, "and you must abstain from lessons taken from herdsmen; for, if you do not, take care lest you yourself make the cattle fewer." 38. Hence it was evident that they were angry with Socrates on account of his remark about the cattle having been reported to them.

What sort of intercourse Critias had with Socrates,



and how they stood towards each other, has now been stated. 39. But I would say that no regular training is derived by any one from a teacher who does not please him; and Critias and Alcibiades did not associate with Socrates, while their association with him lasted, as being an instructor that pleased them, but they were, from the very first, eager to be at the head of the state, for, while they still attended Socrates, they sought to converse with none more than with those who were most engaged in affairs of government. 40. Alcibiades it is said, before he was twenty years of age, held the following discourse with Pericles, who was his guardian, and chief ruler of the state, about laws. 41. "Tell me," said he, "Pericles, can you teach me what a law is?" "Certainly," replied Pericles. "Teach me then, in the name of the gods," said Alcibiades, "for I, hearing some persons praised as being obedient to the laws, consider that no one can fairly obtain such praise who does not know what a law is." 42. "You desire no very difficult matter, Alcibiades," said Pericles, "when you wish to know what a law is; for all those regulations are laws, which the people, on meeting together and approving them, have enacted, directing what we should do and what we should not do." "And whether do they direct that we should do good things, or that we should do bad things?" "Good, by Jupiter, my child," said he, "but bad by no means." 43. "And if it should not be the whole people, but a few, as where there is an oligarchy, that should meet together, and enact what we are to do, what are such enactments?" "Everything," replied Pericles, "which the supreme power in the state, on determining what the people ought to do, has enacted, is called a law." "And if a tyrant, holding rule over the state, prescribes to the citizens what they must do, is such prescription called a law?" "Whatever a tyrant in authority prescribes," returned Pericles, "is also called a law." 44. "What then, Pericles," asked Alcibiades, "is force and lawlessness? Is it not when the stronger obliges the weaker, not by persuasion, but by compulsion, to do what he pleases?" "So it appears to

me," replied Pericles. "Whatever then a tyrant compels the people to do, by enacting it without gaining their consent, is that an act of lawlessness?" "Yes," said Pericles, "it appears to me that it is, for I retract my admission that what a tyrant prescribes to the people without persuading them, is a law." 45. "But what the few enact, not from gaining the consent of the many, but from having superior power, should we say that that is force, or that it is not?" "Everything," said Pericles, "which one man obliges another to do without gaining his consent, whether he enact it in writing or not, seems to me to be force rather than law." "Whatever, then, the whole people, when they are stronger than the wealthier class, enact without their consent, would be an act of force rather than a law?" 46. "Certainly, Alcibiades," said Pericles; "and I, when I was of your age, was very acute at such disquisitions; for we used to meditate and argue about such subjects as you now appear to meditate." "Would therefore," said Alcibiades, "that I had conversed with you, Pericles, at the time when you were most acute in discussing such topics!" 47. When Alcibiades and Critias, therefore, began to think themselves superior to those who were then governing the state, they no longer attended Socrates (for he was not agreeable to them in other respects, and they were offended, if they went to him at all, at being reprov'd for any error that they had committed), but devoted themselves to political employments, with a view to which they had at first associated with Socrates. 48. But Crito was also an attendant on Socrates, as well as Chærephon, Chærecrates, Hermocrates, Simmias, Cebes, and Phædonides, who, with others that attended him, did not seek his society that they might be fitted for popular orators or forensic pleaders, but that, becoming honourable and good men, they might conduct themselves irreproachably towards their families, connections, dependants, and friends, as well as towards their country and their fellow-citizens; and no one of all these, whether in youth or at a more advanced age, either was guilty, or was accused, of any crime.

49. "But Socrates," said the accuser, "taught children to show contempt for their parents, persuading his followers that he rendered them wiser than their fathers, and observing that a son was allowed by the law to confine his father on convicting him of being deranged, using that circumstance as an argument that it was lawful for the more ignorant to be confined by the wiser." 50. But what Socrates said was, that he thought he who confined another for ignorance, might justly be himself confined by those who knew what he did not know; and, with a view to such cases, he used to consider in what respect ignorance differed from madness, and expressed his opinion that madmen might be confined with advantage to themselves and their friends, but that those who did not know what they ought to know, might reasonably learn from those who did know.

51. "But Socrates," proceeded the accuser, "not only caused parents, but other relations, to be held in contempt by his followers, saying that relatives were of no profit to people who were sick, or to people going to law, but that physicians aided the one, and lawyers the other." 52. The accuser asserted, too, that Socrates said concerning friends that "it was of no profit that they were well-disposed, unless they were able also to assist; and that he insisted that those only were deserving of honour who knew what was for the advantage of others and could make it intelligible to them; and that by thus persuading the young that he himself was the wisest of mankind, and most capable of making others wise, he so disposed his pupils towards him, that other people were of no account with them in comparison with himself." 53. I am aware, indeed, that he did express himself concerning parents and other relatives, and concerning friends, in such a manner as this; and used to say, besides, that when the soul has departed, in which alone intelligence exists, men take away the body of their dearest friend, and put it out of sight as soon as possible. 54. He was accustomed to say, also, that every man, while he is alive, removes of himself from his own body, which he loves most of all things, and allows others to remove from it, everything that is

useless and unprofitable; since men themselves take off portions of their nails, and hair, and callous parts, and resign themselves to surgeons to cut and burn them with labour and pain, and think it their duty even to pay them money for their operations; and the saliva from the mouth, he said, men spit away as far as possible, because, while it is in the mouth, it profits them nothing, but is far more likely to harm them.

55. But such observations Socrates uttered, not to teach any one of his followers to bury his father alive, or to cut himself to pieces, but, by showing that what is senseless is worthless, he exhorted each to study to become as intelligent and useful as possible, so that, whether he wished to be honoured by his father, by his brother, or by any one else, he might not be neglectful of himself through trusting to his relationship, but might endeavour to be serviceable to those by whom he desired to be respected.

56. The accuser also said that Socrates, selecting the worst passages of the most celebrated poets, and using them as arguments, taught those who kept him company to be unprincipled and tyrannical. The verse of Hesiod, for example,

*Ἔργον δ' οὐδὲν ὄνειδος, ἀργίη δὲ ὄνειδος,*

Work is no disgrace, but idleness is a disgrace,

they say that he used to explain as intimating that the poet bids us abstain from no kind of work, dishonest or dishonourable, but to do such work for the sake of profit. 57. But when Socrates maintained that to be busy was useful and beneficial for a man, and that to be unemployed was noxious and ill for him, that to work was a good, and to be idle an evil, he at the same time observed that those only who do something good really work, and are useful workmen, but those who gamble, or do anything bad and pernicious, he called idle; and in this view the sentiment of the poet will be unobjectionable,

Work is no disgrace, but idleness is a disgrace.

58. That passage of Homer, too, the accuser stated that he often used to quote, in which it is said that Ulysses,

Whatever king or eminent hero he found,

Stood beside him, and detained him with gentle words :

“ Illustrious chief, it is not fit that you should shrink back as a coward ;

Sit down yourself, and make the rest of the people sit down.”

But whatever man of the people he noticed, and found clamouring, He struck him with his staff, and rebuked him with words :

“ Worthless fellow, sit down in peace, and hear the exhortations of others.

Who are much better than you ; for you are unwarlike and powerless,

Neither of account in the field nor in the council.”

59. And he said that he used to explain it as if the poet recommended that plebeians and poor people should be beaten. Socrates, however, said no such thing (for he would thus have given an opinion that he himself ought to be beaten), but what he did say was, that those who benefited others neither by word nor deed, and who were incapable of serving the army, or the state, or the common people, if necessity should arise, should, especially if, in addition to their incapacity, they were of an insolent spirit, be curbed in every way, even though they might be ever so rich. 60. But, contrary to the charge of the accuser, Socrates was evidently a friend to the common people, and of a liberal disposition ; for though he received numbers of persons desirous to hear him discourse, as well citizens as foreigners, he never required payment for his communications from any one, but imparted to every one in abundance from his stores, of which some receiving fragments from him for nothing, sold them at a great price to others, and were not, like him, friends to the common people, for they declined to converse with such as had not money to give them. 61. But Socrates, in the eyes of other men, conferred glory on the city, far more than Lichas, who was celebrated in this respect, on that of the Lacedæmonians ; for Lichas indeed entertained the strangers that visited Lacedæmon at the Gymnopædiæ, but Socrates, through the whole course of his life, freely imparted whatever he had to bestow, and thus benefited in the highest degree all who were willing to receive from him, making those who associated with him better before he let them go.

62. To me, therefore, Socrates, being a man of such



a character, appeared to be worthy of honour rather than of death; and any one, considering his case according to the laws, would find such to be the fact; for, by the laws, death is the punishment for a man if he be found stealing, or stripping people of their clothes, or cutting purses, or housebreaking, or kidnapping, or committing sacrilege, of which crimes Socrates was the most innocent of all men. 63. Nor was he ever the cause of any war ending unfortunately for the state, or of any sedition or treachery; nor did he ever, in his private transactions, either deprive any man of what was for his good, or involve him in evil; nor did he ever lie under suspicion of any of the crimes which I have mentioned.

64. How then could he have been guilty of the charges brought against him? a man who, instead of not acknowledging the gods, as was stated in the indictment, evidently paid respect to the gods more than other men; and instead of corrupting the youth, as the accuser laid to his charge, plainly led such of his associates as had vicious inclinations, to cease from indulging them, and exhorted them to cherish a love of that most honourable and excellent virtue, by which men successfully govern states and families. How then, pursuing such a course of conduct, was he not deserving of great honour from the city?

### CHAPTER III

Confirmation of the character of Socrates given in the preceding chapters. He worshipped the gods, and exhorted others to worship them, sect. 1. His notions how the gods were to be supplicated, 2. His judgment as to what was acceptable to them in a sacrifice, 3. His regard for omens, 4. His observance of temperance, and recommendation of it to others, 5-15.

1. BUT to show how he appeared to improve those who associated with him, partly by showing them what his character was, and partly by his conversation, I shall record whatever I can remember of him relating to these points.

As to what had reference to the gods, then, he

evidently acted and spoke in conformity with the answer which the priestess of Apollo gives to those who inquire how they ought to proceed with regard to a sacrifice, to the worship of their ancestors, or to any such matter; for the priestess replies that *they will act piously, if they act in agreement with the law of their country*; and Socrates both acted in this manner himself, and exhorted others to act similarly; and such as acted in any other way he regarded as doing what was not to the purpose, and guilty of folly.

2. To the gods he simply prayed that they would give him good things, as believing that the gods knew best what things are good; and those who prayed for gold, or silver, or dominion, or anything of that kind, he considered to utter no other sort of requests than if they were to pray that they might play at dice, or fight, or do anything else of which it is quite uncertain what the result will be.

3. When he offered small sacrifices from his small means, he thought that he was not at all inferior in merit to those who offered numerous and great sacrifices from ample and abundant means; for he said that it would not become the gods to delight in large rather than in small sacrifices; since, if such were the case, the offerings of the bad would oftentimes be more acceptable to them than those of the good; nor would life be of any account in the eyes of men, if oblations from the bad were better received by the gods than oblations from the good; but he thought that the gods had most pleasure in the offerings of the most pious. He also used to quote, with approbation, the verse,

Κάδ' δύνανται δ' ἔρδειν ἑρ' ἀθανάτοισι θεοῖσι,

Perform sacrifices to the gods according to your ability,

and used to say that it was a good exhortation to men, with regard to friends, and guests, and all other relations of life, *to perform according to their ability*.

4. If anything appeared to be intimated to him from the gods, he could no more have been persuaded to act contrary to such intimation, than any one could have persuaded him to take for his guide on a journey a

blind man, or one who did not know the way, instead of one who could see, and did know it; and he condemned the folly of others, who act contrary to what is signified by the gods, through anxiety to avoid the ill opinion of men. As for himself, he undervalued everything human, in comparison with counsel from the gods.

5. He disciplined his mind and body by such a course of life, that he who should adopt a similar one, would, if no supernatural influence prevented, live in good spirits and uninterrupted health; nor would he ever be in want of the necessary expenses for it. So frugal was he, that I do not know whether any one could earn so little by the labour of his hands, as not to procure sufficient to have satisfied Socrates. He took only so much food as he could eat with a keen relish; and, to this end, he came to his meals so disposed that the appetite for his meat was the sauce to it. Every kind of drink was agreeable to him, because he never drank unless he was thirsty. 6. If he ever complied with an invitation to go to a feast, he very easily guarded, what is extremely difficult to most men, against loading his stomach to excess. Those who were unable to do so, he advised to be cautious of eating when they were not hungry, and of drinking when they were not thirsty; for he said that those were the things that disordered the stomach, the head, and the mind; 7. and he used to say, in jest, that he thought Circe transformed men into swine, by entertaining them with abundance of such luxuries, but that Ulysses, through the admonition of Mercury, and through being himself temperate, and forbearing to partake of such delicacies to excess, was in consequence not changed into a swine.

8. Such jests he would utter on these subjects, but with an earnest meaning. As to love, his counsel was to abstain rigidly from familiarity with beautiful persons; for he observed that it was not easy to be in communication with such persons, and observe continence. Hearing, on one occasion, that Critobulus, the son of Criton, had kissed the son of Alcibiades, a handsome youth, he asked Xenophon, in the presence of Critobulus, saying, "Tell me, Xenophon, did you not

think that Critobulus was one of the modest rather than the forward, one of the thoughtful rather than of the thoughtless and inconsiderate?" 9. "Certainly," replied Xenophon. "You must now, then, think him extremely headstrong and daring; one who would even spring upon drawn swords, and leap into the fire." 10. "And what," said Xenophon, "have you seen him doing, that you form this opinion of him?" "Why, has he not dared," rejoined Socrates, "to kiss the son of Alcibiades, a youth extremely handsome, and in the flower of his age?" "If such a deed," returned Xenophon, "is one of daring and peril, I think that even I could undergo such peril." 11. "Unhappy man!" exclaimed Socrates, "and what do you think that you incur by kissing a handsome person? Do you not expect to become at once a slave instead of a freeman? To spend much money upon hurtful pleasures? To have too much occupation to attend to anything honourable and profitable? And to be compelled to pursue what not even a madman would pursue?" 12. "By Hercules," said Xenophon, "what extraordinary power you represent to be in a kiss!" "Do you wonder at this?" rejoined Socrates; "are you not aware that the Tarantula, an insect not as large as half an obolus, by just touching a part of the body with its mouth, wears men down with pain, and deprives them of their senses?" "Yes, indeed," said Xenophon, "but the Tarantula infuses something when it bites." 13. "And do you not think, foolish man," rejoined Socrates, "that beautiful persons infuse something when they kiss, something which you do not see? Do you not know that the animal, which they call a *handsome and beautiful object*, is so much more formidable than the Tarantula, as those insects instil something when they touch, but this creature, without even touching, but if a person only looks at it, though from a very great distance, instils something of such potency, as to drive people mad? Perhaps indeed Cupids are called archers for no other reason but because the beautiful wound from a distance. But I advise you, Xenophon, whenever you see any handsome person, to flee without looking behind

you; and I recommend to you, Critobulus, to absent yourself from hence for a year, for perhaps you may in that time, though hardly indeed, be cured of your wound."

14. Thus he thought that those should act with regard to objects of love who were not secure against the attractions of such objects; objects of such a nature, that if the body did not at all desire them, the mind would not contemplate them, and which, if the body did desire them, should cause us no trouble. For himself, he was evidently so disciplined with respect to such matters, that he could more easily keep aloof from the fairest and most blooming objects than others from the most deformed and unattractive.

15. Such was the state of his feelings in regard to eating, drinking, and amorous gratification; and he believed that he himself, with self-restraint, would have no less pleasure from them, than those who took great trouble to pursue such gratifications, and that he would suffer far less anxiety.

## CHAPTER IV

Socrates not only exhorted men to practise virtue, but led them to the practice of it; his dialogue with Aristodemus, sect. 1, 2. Things formed for a purpose, must be the production, not of chance, but of reason, 3, 4. The human frame is a structure of great excellence, and admirably fitted for its purposes; and we must therefore suppose that man is the object of divine forethought, 5-7. The order of things throughout the universe shows that it is under the providence of a superior nature, 8, 9. The superiority of man over the inferior animals proves that he is more immediately under the care of the higher powers, 10-14. The gods also give instruction to man as to his conduct, 15. That they care for man both individually and collectively is evident from various considerations, 15, 16. As the mind governs the body, so the providence of the gods governs the world, 17. If men therefore worship the gods rightly, they may feel persuaded that the gods will be ready to aid them, 18, 19.

1. But if any suppose that Socrates, as some write and speak of him on conjecture, was excellently qualified



to direct men to virtue, but incapable of leading them forward in it, let them, considering not only the arguments with which he refuted those who thought that they knew everything; asking them questions in order to check them; but what he used to say in his daily intercourse with his associates, form an opinion whether he was capable of making those who conversed with him better. 2. I will first mention what I myself once heard him advance in a dialogue with Aristodemus, surnamed The Little, concerning the gods; for having heard that Aristodemus neither sacrificed to the gods, when engaged on any enterprise, nor attended to auguries, but ridiculed those who regarded such matters, he said to him, "Tell me, Aristodemus, do you admire any men for their genius?" "I do," replied he. "Tell us their names, then," said Socrates. 3. "In epic poetry I most admire Homer, in dithyrambic Melanippides, in tragedy Sophocles, in statuary Polyclethus, in painting Zeuxis." 4. "And whether do those who form images without sense and motion, or those who form animals endowed with sense and vital energy, appear to you the more worthy of admiration?" "Those who form animals, by Jupiter, for they are not produced by chance, but by understanding." "And regarding things of which it is uncertain for what purpose they exist, and those evidently existing for some useful purpose, which of the two would you say were the productions of chance, and which of intelligence?" "Doubtless those which exist for some useful purpose must be the productions of intelligence." 5. "Does not he, then," proceeded Socrates, "who made men at first, appear to you to have given them, for some useful purpose, those parts by which they perceive different objects, the eyes to see what is to be seen, the ears to hear what is to be heard? What would be the use of smells, if no nostrils had been assigned us? What perception would there have been of sweet and sour, and of all that is pleasant to the mouth, if a tongue had not been formed in it to have a sense of them?" 6. In addition to these things, does it not seem to you like the work of forethought, to guard the eye, since it is tender,

with eyelids, like doors, which, when it is necessary to use the sight, are set open, but in sleep are closed? To make the eyelashes grow as a screen, that winds may not injure it? To make a coping on the parts above the eyes with the eyebrows, that the perspiration from the head may not annoy them? To provide that the ears may receive all kinds of sounds, yet never be obstructed? and that the front teeth in all animals may be adapted to cut, and the back teeth to receive food from them and grind it? To place the mouth, through which animals take in what they desire, near the eyes and the nose? and since what passes off from the stomach is offensive, to turn the channels of it away, and remove them as far as possible from the senses?—can you doubt whether such a disposition of things, made thus apparently with attention, is the result of chance or of intelligence?" 7. "No, indeed," replied Aristodemus, "but to one who looks at those matters in this light, they appear like the work of some wise maker who studied the welfare of animals." "And to have engendered in them a love of having offspring, and in mothers a desire to rear their progeny, and to have implanted in the young that are reared a desire of life, and the greatest dread of death?" "Assuredly these appear to be the contrivances of some one who designed that animals should continue to exist."

8. "And do you think that you yourself have any portion of intelligence?" "Question me, at least, and I will answer." "And can you suppose that nothing intelligent exists anywhere else? When you know that you have in your body but a small portion of the earth, which is vast, and a small portion of the water, which is vast, and that your frame is constituted for you to receive only a small portion of each of other things, that are vast, do you think that you have seized for yourself, by some extraordinary good fortune, intelligence alone which exists nowhere else, and that this assemblage of vast bodies, countless in number, is maintained in order by something void of reason?" 9. "Yes; for I do not see the directors of these things, as I see the makers of things which are done here."

"Nor do you see your own soul, which is the director of your body; so that, by like reasoning, you may say that you yourself do nothing with understanding, but everything by chance."

10. "However, Socrates," said Aristodemus, "I do not despise the gods, but consider them as too exalted to need my attention." "But," said Socrates, "the more exalted they are, while they deign to attend to you, the more ought you to honour them." 11. "Be assured," replied Aristodemus, "that if I believed the gods took any thought for men, I would not neglect them." "Do you not, then, believe that the gods take thought for men? the gods who, in the first place, have made man alone, of all animals, upright (which uprightness enables him to look forward to a greater distance, and to contemplate better what is above, and to be less liable to injury, and have placed the eyes, and ears, and mouth); and, in the next place, have given to other animals only feet, which merely give them the capacity of walking, while to men they have added hands, which execute most of those things through which we are better off than they. 12. And though all animals have tongues, they have made that of man alone of such a nature, as, by touching sometimes one part of the mouth, and sometimes another, to express articulate sounds, and to signify everything that we wish to communicate one to another. Do you not see, too, that to other animals they have so given the pleasures of sexual intercourse as to limit them to a certain season of the year, but that they allow them to us uninterruptedly till extreme old age? 13. Nor did it satisfy the gods to take care of the body merely, but, what is most important of all, they implanted in him the soul, his most excellent part. For what other animal has a soul to understand, first of all, that the gods, who have arranged such a vast and noble order of things, exist? What other species of animal, besides man, offers worship to the gods? What other animal has a mind better fitted than that of man, to guard against hunger or thirst, or cold or heat, or to relieve disease, or to acquire strength by exercise, or to labour to attain

knowledge; or more capable of remembering whatever it has heard, or seen, or learned? 14. Is it not clearly evident to you, that, in comparison with other animals, men live like gods, excelling them by nature, both in body and mind? For an animal, having the body of an ox, and the understanding of a man, would be unable to execute what it might meditate; and animals which have hands, but are without reason, have no advantage over others; and do you, who share both these excellent endowments, think that the gods take no thought for you? What then must they do, before you will think that they take thought for you?" 15. "I will think so," observed Aristodemus, "when they send me, as you say that they send to you, monitors, to show what I ought, and what I ought not, to do." "But when they send admonitions to the Athenians, on consulting them by divination, do you not think that they admonish you also? Or when they give warnings to the Greeks by sending portents, or when they give them to the whole human race, do they except you alone from the whole, and utterly neglect you? 16. Do you suppose, too, that the gods would have engendered a persuasion in men that they are able to benefit or injure them, unless they were really able to do so, and that men, if they had been thus perpetually deluded, would not have become sensible of the delusion? Do you not see that the oldest and wisest of human communities, the oldest and wisest cities and nations, are the most respectful to the gods, and that the wisest age of man is the most observant of their worship? 17. Learn also, my good youth," continued Socrates, "that your mind, existing within your body, directs your body as it pleases; and it becomes you therefore to believe that the intelligence pervading all things directs all things as may be agreeable to it, and not to think that while your eye can extend its sight over many furlongs, that of the divinity is unable to see all things at once, or that while your mind can think of things here, or things in Ægypt or Sicily, the mind of the deity is incapable of regarding everything at the same time. 18. If, however, as you discover, by paying court to men, those who are willing

to pay court to you in return, and, by doing favours to men, those who are willing to return your favours, and as, by asking counsel of men, you discover who are wise, you should, in like manner, make trial of the gods by offering worship to them, whether they will advise you concerning matters hidden from man, you will then find that the divinity is of such power, and of such a nature, as to see all things and hear all things at once, to be present everywhere, and to have a care for all things at the same time."

19. By delivering such sentiments, Socrates seems to me to have led his associates to refrain from what was impious, or unjust, or dishonourable, not merely when they were seen by men, but when they were in solitude, since they would conceive that nothing that they did would escape the knowledge of the gods.

## CHAPTER V

Temperance and self-control recommended : he that is destitute of temperance can be profitable or agreeable neither to himself nor others, sect. 1-4. Without temperance nothing can be learned or done with due effect, 5. Socrates not only encouraged to temperance by precepts, but by his example, 6.

1. If temperance, moreover, be an honourable and valuable quality in a man, let us consider whether he at all led (men) to it by reflections of the following kind. "If, my friends, when a war was coming upon us, we should wish to choose a man by whose exertions we might ourselves be preserved, and might gain the mastery over our enemies, should we select one whom we knew to be unable to resist gluttony, or wine, or sensuality, or fatigue, or sleep? How could we think that such a man would either serve us, or conquer our adversaries? 2. Or if, being at the close of life, we should wish to commit to any one the guardianship of our sons, or the care of our unmarried daughters, or the preservation of our property, should we think an intemperate man worthy of confidence for such purposes? Should we intrust to an intemperate slave our herds,



our granaries, or the superintendence of our agriculture? Should we be willing to accept such a slave as an agent, or purveyor, even for nothing? 3. But if we would not even accept an intemperate slave, how can it be otherwise than important for every man to take care that he himself does not become such a character? For the intemperate man is not injurious to his neighbour and profitable to himself (like the avaricious, who, by despoiling others of their property, seem to enrich themselves), but, while he is mischievous to others, is still more mischievous to himself, if it is, indeed, mischievous in the highest degree, to ruin not only his family, but his body and mind. 4. In society, too, who could find pleasure in the company of such a man, who, he would be aware, felt more delight in eating and drinking than in intercourse with his friends, and preferred the company of harlots to that of his fellows? Is it not the duty of every man to consider that temperance is the foundation of every virtue, and to establish the observance of it in his mind before all things? 5. For who, without it, can either learn anything good, or sufficiently practise it? Who, that is a slave to pleasure, is not in an ill condition both as to his body and his mind? It appears to me, by Juno, that a freeman ought to pray that he may never meet with a slave of such a character, and that he who is a slave to pleasure should pray to the gods that he may find well-disposed masters; for by such means only can a man of that sort be saved."

6. While such were the remarks that he made, he proved himself more a friend to temperance by his life than by his words; for he was not only superior to all corporeal pleasures, but also to those attendant on the acquisition of money; thinking that he who received money from any one, set up a master over himself, and submitted to a slavery as disgraceful as any that could be.

## CHAPTER VI

Three dialogues of Socrates with Antipho. I. Antipho ridicules the poverty and frugality of Socrates, and his forbearance to receive pay for his instructions, sect. 1-3; Socrates replies that, by not receiving remuneration, he is more at liberty to choose his audience, 4, 5; that there are various advantages attendant on plainness of diet and dress, 6, 7; that the frugal man has the advantage over the man of pleasure in facilities for self-improvement, for doing his duty to his country, and for securing general happiness, 8-10. II. Antipho asserts that Socrates might be a just man, but was by no means wise, in accepting no payment, 11, 12; Socrates replies that to sell wisdom is to degrade it, and that more good is gained by the acquisition of friends than of money, 13, 14. III. Antipho asks Socrates why, when he trained others to manage public affairs, he took no part in public affairs himself; Socrates replies that he was of more service to his country by training many to govern it, than he could have been by giving his single aid in the government of it, 15.

1. It is due to Socrates, also, not to omit the dialogues which he held with Antipho the sophist. Antipho, on one occasion, wishing to draw away his associates from him, came up to Socrates, when they were present, and said, 2. "I thought, Socrates, that those who studied philosophy were to become happier than other men; but you seem to have reaped from philosophy fruits of an opposite kind; at least you live in a way in which no slave would continue to live with his master; you eat food, and drink drink, of the worst kind; you wear a dress, not only bad, but the same both summer and winter, and you continue shoeless and coatless. 3. Money, which cheers men when they receive it, and enables those who possess it to live more generously and pleasantly, you do not take; and if, therefore, as teachers in other professions make their pupils imitate themselves, you also shall produce a similar effect on your followers, you must consider yourself but a teacher of wretchedness." 4. Socrates, in reply to these remarks, said, "You seem to me, Antipho, to have conceived a notion that I live so wretchedly, that I feel persuaded you yourself would rather choose to die than pass your life as I pass mine. Let us then consider

what it is that you find disagreeable in my mode of life. 5. Is it that while others, who receive money, must perform the service for which they receive it, while I, who receive none, am under no necessity to discourse with any one that I do not like? Or do you despise my way of living, on the supposition that I eat less wholesome or less strengthening food than yourself? Or is it that my diet is more difficult to procure than yours, as being more rare and expensive? Or is it that what you procure for yourself is more agreeable to you than what I provide for myself is to me? Do you not know that he who eats with the most pleasure is he who least requires sauce, and that he who drinks with the greatest pleasure is he who least desires other drink than that which he has? 6. You know that those who change their clothes, change them because of cold and heat, and that men put on sandals that they may not be prevented from walking through annoyances to the feet; but have you ever observed me remaining at home, on account of cold, more than any other man, or fighting with any one for shade because of heat, or not walking wherever I please because my feet suffer? 7. Do you not know that those who are by nature the weakest, become, by exercising their bodies, stronger in those things for which they exercise them, than those who neglect them, and bear the fatigue of exercise with greater ease? And do you not think that I, who am constantly preparing my body by exercise to endure whatever may happen to it, bear everything more easily than you who take no exercise? 8. And to prevent me from being a slave to gluttony, or sleep, or other animal gratifications, can you imagine any cause more efficient than having other objects of attention more attractive than they, which not only afford pleasure in the moment of enjoying them, but give hopes that they will benefit me perpetually? You are aware of this also, that those who think themselves successful in nothing, are far from being cheerful, but that those who regard their agriculture, their seamanship, or whatever other occupation they pursue, as going on favourably for them, are delighted as with present success? 9. But do you

think that from all these gratifications so much pleasure can arise as from the consciousness that you are growing better yourself, and are acquiring more valuable friends? Such is the consciousness, then, which I continue to enjoy.

“But if there should be occasion to assist our friends or our country, which of the two would have most leisure to attend to such objects, he who lives as I live now, or he who lives, as you think, in happiness? Which of the two would most readily seek the field of battle, he who cannot exist without expensive dishes, or he who is content with whatever comes before him? Which of the two would sooner be reduced by a siege, he who requires what is most difficult to be found, or he who is fully content with what is easiest to be met with? 10. You, Antipho, resemble one who thinks that happiness consists in luxury and extravagance; but I think that to want nothing is to resemble the gods, and that to want as little as possible is to make the nearest approach to the gods; that the Divine nature is perfection, and that to be nearest to the Divine nature is to be nearest to perfection.”

11. On another occasion, Antipho, in a conversation with Socrates, said, “I consider you indeed to be a just man, Socrates, but by no means a wise one; and you appear to me yourself to be conscious of this; for you ask money from no one for the privilege of associating with you; although, if you considered a garment of yours, or a house, or any other thing that you possess, to be worth money, you would not only not give it to anybody for nothing, but you would not take less than its full value for it. 12. It is evident, therefore, that if you thought your conversation to be worth anything, you would demand for it no less remuneration than it is worth. You may, accordingly, be a just man, because you deceive nobody from covetousness, but wise you cannot be, as you have no knowledge that is of any value.” 13. Socrates, in reply, said, “It is believed among us, Antipho, that it is possible to dispose of beauty, or of wisdom, alike honourably or dishonourably; for if a person sells his beauty for money to any

one that wishes to purchase, men call him a male prostitute; but if any one makes a friend of a person whom he knows to be an admirer of what is honourable and worthy, we regard him as prudent: and, in like manner, those who sell their wisdom for money, to any that will buy, men call sophists, or, as it were, prostitutes of wisdom; but whoever makes a friend of a person whom he knows to be deserving, by teaching him all the good that he knows, we consider him to act the part which becomes an honourable and good citizen.

14. As any other man, therefore, Antipho, takes delight in a good horse, or dog, or bird, so I, to a still greater degree, take delight in valuable friends; and, if I know anything good, I communicate it to them, and recommend them, also, to any other teachers by whom I conceive that they will be at all advanced in virtue. The treasures, too, of the wise men of old, which they have left written in books, I turn over and peruse in company with my friends, and if we find anything good in them, we pick it out, and think it a great gain if we thus become useful to one another." To me, who heard him utter these sentiments, Socrates appeared to be both happy himself, and to lead those that listened to him to honour and virtue.

15. Again, when Antipho asked him how he imagined that he could make men statesmen, when he himself took no part in state affairs, if indeed he knew anything of them, "In which of the two ways," said he, "Antipho, should I better promote the management of affairs; if I myself engage in them alone, or if I make it my care that as many as possible may be qualified to engage in them?"

## CHAPTER VII

Dissuasions from ostentation. He that desires to be distinguished, should endeavour to be what he would wish to seem. He that pretends to be what he is not, exposes himself to great inconvenience and ridicule, and may bring disgrace and detriment on his country.

1. LET us consider also, whether, by dissuading his followers from ostentation, he excited them to pursue



virtue. He always used to say that there was no better road to honourable distinction, than that by which a person should become excellent in that in which he wished to appear excellent.

2. That he said what was just, he used to prove by the following arguments. "Let us consider," he would say, "what a person must do, if, not being a good flute-player, he should wish to appear so? Must he not imitate good flute-players in the adjuncts of their art? In the first place, as flute-players procure fine dresses, and go about with a great number of attendants, he must act in a similar manner; and as many people applaud them, he must get many to applaud him; yet he must never attempt to perform, or he will at once be shown to be ridiculous, and not only a bad flute-player, but a vain boaster. Thus, after having been at great expense without the least benefit, and having, in addition, incurred evil repute, how will he live otherwise than in uneasiness, unprofitableness, and derision?"

3. "In like manner, if any one should wish to be thought a good general, or a good steersman of a ship, without being so, let us reflect what would happen. If, when he longed to seem capable of performing the duties of those characters, he should be unable to persuade others of his capability, would not this be a trouble to him? and, if he should persuade them of it, would it not be still more unfortunate for him? For it is evident that he who is appointed to steer a vessel, or to lead an army, without having the necessary knowledge, would be likely to destroy those whom he would not wish to destroy, and would come off himself with disgrace and suffering."

4. By similar examples he showed that it was of no profit for a man to appear rich, or valiant, or strong, without being so; for he said that demands were made upon such persons too great for their ability, and that, not being able to comply with them, when they seemed to be able, they met with no indulgence.

5. He called him, also, no small impostor, who, obtaining money or furniture from his neighbour by persuasion, should defraud him; but pronounced him

the greatest of all impostors, who, possessed of no valuable qualifications, should deceive men by representing himself capable of governing his country. To me he appeared, by discoursing in this manner, to deter his associates from vain boasting.

## BOOK II

### CHAPTER I

Socrates, suspecting that Aristippus, a man of pleasure, was aspiring to a place in the government, admonishes him that temperance is an essential qualification in a statesman, sect. 1-7. But as Aristippus says that he looked only to a life of leisure and tranquil enjoyment, Socrates introduces the question, whether those who govern, or those who are governed, live the happier life, 8-10. Aristippus signifies that he wished neither to govern nor to be governed, but to enjoy liberty; and Socrates shows that such liberty as he desired is inconsistent with the nature of human society, 11-13. Aristippus still adhering to his own views, and declaring his intention not to remain in any one country, but to visit and sojourn in many, Socrates shows him the dangers of such a mode of life, 14-16. But as Aristippus proceeds to accuse those of folly who prefer a life of toil in the affairs of government to a life of ease, Socrates shows the difference between those who labour voluntarily, and those who labour from compulsion, and observes that nothing good is given to mortals without labour, 17-20; in illustration of which remark he relates the fable of Prodicus, THE CHOICE OF HERCULES, 21-34.

1. HE appeared also to me, by such discourses as the following, to exhort his hearers to practise temperance in their desires for food, drink, sensual gratification, and sleep, and endurance of cold, heat, and labour. But finding that one of his associates was too intemperately disposed with regard to such matters, he said to him, "Tell me, Aristippus, if it were required of you to take two of our youths and educate them, the one in such a manner that he would be qualified to govern, and the other in such a manner that he would never seek to govern, how would you train them respectively? Will you allow us to consider the matter by commencing with their food, as with the first principles?" "Food,

indeed," replied Aristippus, "appears to me one of the first principles; for a person could not even live if he were not to take food." 2. "It will be natural for them both, then," said Socrates, "to desire to partake of food when a certain hour comes?" "It will be natural," said Aristippus. "And which of the two, then," said Socrates, "should we accustom to prefer the discharge of any urgent business to the gratification of his appetite?" "The one undoubtedly," rejoined Aristippus, "who is trained to rule, that the business of the state may not be neglected through his laziness." "And on the same person," continued Socrates, "we must, when they desire to drink, impose the duty of being able to endure thirst?" "Assuredly," replied Aristippus. 3. "And on which of the two should we lay the necessity of being temperate in sleep, so as to be able to go to rest late, to rise early, or to remain awake if it should be necessary?" "Upon the same, doubtless." "And on which of the two should we impose the obligation to control his sensual appetites, that he may not be hindered by their influence from discharging whatever duty may be required of him?" "Upon the same." "And on which of the two should we enjoin the duty of not shrinking from labour, but willingly submitting to it?" "This also is to be enjoined on him who is trained to rule." "And to which of the two would it more properly belong to acquire whatever knowledge would assist him to secure the mastery over his rivals?" "Far more, doubtless, to him who is trained to govern, for without such sort of acquirements there would be no profit in any of his other qualifications." 4. "A man, then, who is thus instructed, would appear to you less liable to be surprised by his enemies than other animals, of which some, we know, are caught by their greediness; and others, though very shy, are yet attracted to the bait by their desire to swallow it, and consequently taken; while others also are entrapped by drink." "Indisputably," replied Aristippus. "Are not others, too, caught through their lust, as quails and partridges, which, being attracted to the call of the female by desire and

hope of enjoyment, and losing all consideration of danger, fall into traps?" To this Aristippus expressed his assent. 5. "Does it not then," proceeded Socrates, "appear to you shameful for a man to yield to the same influence as the most senseless of animals; as adulterers, for instance, knowing that the adulterer is in danger of suffering what the law threatens, and of being watched, and disgraced if caught, yet enter into closets; and, though there are such dangers and dishonours hanging over the intriguer, and so many occupations that will safely keep him from the desire of sensual gratification, does it not seem to you the part of one tormented with an evil genius, to run, nevertheless, into imminent peril?" "It does seem so to me," said Aristippus. 6. "And since the greater part of the most necessary employments of life, such as those of war and agriculture, and not a few others, are to be carried on in the open air, does it not appear to you to show great negligence, that the majority of mankind should be wholly unexercised to bear cold and heat?" Aristippus replied in the affirmative. "Does it not then appear to you that we ought to train him who is intended to rule, to bear these inconveniences also without difficulty?" "Doubtless," answered Aristippus. 7. "If, therefore, we class those capable of enduring these things among those who are qualified to govern, shall we not class such as are incapable of enduring them among those who will not even aspire to govern?" Aristippus expressed his assent. "In conclusion, then, since you know the position of each of these classes of men, have you ever considered in which of them you can reasonably place yourself?" 8. "I have indeed," said Aristippus, "and I by no means place myself in the class of those desiring to rule; for it appears to me that, when it is a task of great difficulty to procure necessities for one's self, it is the mark of a very foolish man not to be satisfied with that occupation, but to add to it the labour of procuring for his fellow-countrymen whatever they need. And is it not the greatest folly in him, that while many things which he desires are out of his reach, he should, by setting himself at the head of

the state, subject himself, if he does not accomplish all that the people desire, to be punished for his failure? 9. For the people think it right to use their governors as I use my slaves; for I require my slaves to supply me with the necessities of life in abundance, but to touch none of them themselves; and the people think it the duty of their governors to supply them with as many enjoyments as possible, but themselves to abstain from all of them. Those, therefore, who wish to undertake much business themselves, and to provide it for others, I would train in this manner, and rank among those qualified to govern; but myself I would number with those who wish to pass their lives in the greatest possible ease and pleasure."

10. Socrates then said, "Will you allow us to consider this point also, whether the governors or the governed live with the greater pleasure?" "By all means," said Aristippus. "In the first place, then, of the nations of which we have any knowledge, the Persians bear rule in Asia, and the Syrians, Phrygians, and Lydians are under subjection; the Scythians govern in Europe, and the Mæotians are held in subjection; the Carthaginians rule in Africa, and the Libyans are under subjection. Which of these do you regard as living with the greater pleasure? Or among the Greeks, of whom you yourself are, which of the two appear to you to live more happily, those who rule, or those who are in subjection?" 11. "Yet, on the other hand," said Aristippus, "I do not consign myself to slavery; but there appears to me to be a certain middle path between the two, in which I endeavour to proceed, neither through power nor through slavery, but through liberty, a path that most surely conducts to happiness." 12. "If this path of yours, indeed," said Socrates, "as it lies neither through sovereignty nor servitude, did not also lie through human society, what you say would perhaps be worth consideration; but if, while living among mankind, you shall neither think proper to rule nor to be ruled, and shall not willingly pay respect to those in power, I think that you will see that the stronger know how to treat the weaker as slaves, making them to



lament both publicly and privately. 13. Do those escape your knowledge who cut their corn and fell their trees when others have sown and planted them, and who assail in every way such as are inferior to them, and are unwilling to flatter them, until they prevail on them to prefer slavery to carrying on war against their superiors? In private life, too, do you not see that the spirited and strong enslave the timorous and weak, and enjoy the fruits of their labours?" "But for my part," answered Aristippus, "in order that I may not suffer such treatment, I shall not shut myself up in any one state, but shall be a traveller everywhere." 14. "Doubtless," rejoined Socrates, "this is an admirable trick that you propose; for since Sinnis, and Sciron, and Procrustes were killed, nobody injures travellers. Yet those who manage the government in their several countries, even now make laws, in order that they may not be injured, and attach to themselves, in addition to such as are called their necessary connections, other supporters; they also surround their cities with ramparts, and procure weapons with which they may repel aggressors, securing, besides all these means of defence, other allies from abroad; and yet those who have provided themselves with all these bulwarks, nevertheless suffer injury; 15. and do you, having no protection of the sort, spending a long time on roads on which a very great number are outraged, weaker than all the inhabitants of whatever city you may arrive at, and being such a character as those who are eager to commit violence most readily attack, think, nevertheless, that you will not be wronged because you are a stranger? Or are you without fear, because these cities proclaim safety to any one arriving or departing? Or because you think that you are such a slave as would profit no master, for who would wish to keep in his house a man not at all disposed to labour, and delighting in the most expensive fare? 16. But let us consider how masters treat slaves of such a sort. Do they not tame down their fondness for dainties by hunger? Do they not hinder them from stealing by excluding them from every place from whence they may take any-

thing? Do they not prevent them from running away by putting fetters on them? Do they not overcome their laziness by stripes? Or how do you yourself act, when you find any one of your slaves to be of such a disposition?" 17. "I chastise him," said Aristippus, "with every kind of punishment, until I compel him to serve me. But how do those, Socrates, who are trained to the art of ruling, which you seem to me to consider as happiness, differ from those who undergo hardships from necessity, since they will have (though it be with their own consent) to endure hunger, and thirst, and cold, and want of sleep, and suffer all other inconveniences of the same kind? 18. For I, for my own part, do not know what difference it makes to a man who is scourged on the same skin, whether it be voluntarily or involuntarily, or, in short, to one who suffers with the same body in all such points, whether voluntarily or involuntarily, except that folly is to be attributed to him who endures troubles voluntarily." "What then, Aristippus," said Socrates, "do not voluntary endurances of this kind seem to you to differ from the involuntary, inasmuch as he who is hungry from choice may eat when he pleases, and he who is thirsty from choice may drink when he pleases, the same being the case with regard to other voluntary sufferings, while he who endures such hardships from necessity has no liberty to relieve himself from them when he wishes? Besides, he who undergoes trouble willingly, is cheered contemplating a successful issue, as the hunters of wild animals bear fatigue with pleasure in the hope of capturing them. 19. And such rewards of toil are indeed but of small worth; but as for those who toil that they may acquire valuable friends, or that they may subdue their enemies, or they may, by becoming vigorous in body and mind, manage their own household judiciously, and be of service to their friends and of advantage to their country, how can you think that they labour for such objects otherwise than cheerfully, or that they do not live in happiness, esteeming themselves, and being praised and envied by others? 20. But indolence, moreover, and pleasures which offer themselves without

being sought, are neither capable of producing a good constitution of body, as the teachers of gymnastic exercises say, nor do they bring to the mind any knowledge worthy of consideration; but exercises pursued with persevering labour lead men to the attainment of honourable and valuable objects, as worthy men inform us; and Hesiod somewhere says,

Vice it is possible to find in abundance and with ease; for the way to it is smooth, and lies very near. But before the temple of Virtue the immortal gods have placed labour, and the way to it is long and steep, and at the commencement rough; but when the traveller has arrived at the summit, it then becomes easy, however difficult it was at first.

A sentiment to which Epicharmus gives his testimony in this verse,

The gods for labour sell us all good things;

and in another place he says,

O wretched mortal, desire not what is soft, lest you find what is hard.

21. Prodicus the sophist, also, in his narrative concerning Hercules, which indeed he declaims to most people as a specimen of his ability, expresses a similar notion respecting virtue, speaking, as far as I remember, to the following effect: For he says that Hercules, when he was advancing from boyhood to manhood, a period at which the young, becoming their own masters, begin to give intimations whether they will enter on life by the path of virtue or that of vice, went forth into a solitary place, and sat down, perplexed as to which of these two paths he should pursue; 22. and that two female figures, of lofty stature, seemed to advance towards him, the one of an engaging and graceful mien, gifted by nature with elegance of form, modesty of look, and sobriety of demeanour, and clad in a white robe; the other fed to plumpness and softness, but made up both in her complexion, so as to seem fairer and rosier than she really was, and in her gesture, so as to seem more upright than she naturally was; she had her eyes wide open, and a robe through which her beauty would readily

show itself ; she frequently contemplated her figure, and looked about to see if any one else was observing her ; and she frequently glanced back at her own shadow.

23. As they approached nearer to Hercules, she, whom I first described, came forward at the same pace, but the other, eager to get before her, ran up to Hercules, and exclaimed, " I see that you are hesitating, Hercules, by what path you shall enter upon life ; if, then, you make a friend of me, I will conduct you by the most delightful and easy road, and you shall taste of every species of pleasure, and pass through life without experiencing difficulties. 24. In the first place, you shall take no thought of wars or state affairs, but shall pass your time considering what meat or drink you may find to gratify your appetite, what you may delight yourself by seeing or hearing, what you may be pleased with smelling or touching, with what objects of affection you may have most pleasure in associating, how you may sleep most softly, and how you may secure all these enjoyments with the least degree of trouble. 25. If an apprehension of want of means, by which such delights may be obtained, should ever arise in you, there is no fear that I shall urge you to procure them by toil or suffering either of body or mind ; but you shall enjoy what others acquire by labour, abstaining from nothing by which it may be possible to profit, for I give my followers liberty to benefit themselves from any source whatever."

26. Hercules, on hearing this address, said, " And what, O woman, is your name ? " " My friends," she replied, " call me Happiness, but those who hate me, give me, to my disparagement, the name of Vice."

27. In the meantime the other female approached, and said, " I also am come to address you, Hercules, because I know your parents, and have observed your disposition in the training of your childhood, from which I entertain hopes that if you direct your steps along the path that leads to my dwelling, you will become an excellent performer of whatever is honourable and noble, and that I shall appear more honourable and distinguished in goodness. I will not deceive you, how-

ever, with promises of pleasure, but will set before you things as they really are, and as the gods have appointed them; 28. for of what is valuable and excellent, the gods grant nothing to mankind without labour and care; and if you wish the gods, therefore, to be propitious to you, you must worship the gods; if you seek to be beloved by your friends, you must serve your friends; if you desire to be honoured by any city, you must benefit that city; if you claim to be admired by all Greece for your merit, you must endeavour to be of advantage to all Greece; if you are anxious that the earth should yield you abundance of fruit, you must cultivate the earth; if you think that you should enrich yourself from herds of cattle, you must bestow care upon herds of cattle; if you are eager to increase your means of war, and to secure freedom to your friends and subdue your enemies, you must learn the arts of war, and learn them from such as understand them, and practise how to use them in the right way; or if you wish to be vigorous in body, you must accustom your body to obey your mind, and exercise it with toil and exertion."

29. Here Vice, interrupting her speech, said (as Prodicus relates), "Do you see, Hercules, how difficult and tedious a road to gratification this woman describes to you, while I shall lead you, by an easy and short path, to perfect happiness?"

30. "Wretched being," rejoined Virtue, "of what good are you in possession? Or what real pleasure do you experience, when you are unwilling to do anything for the attainment of it? You, who do not even wait for the natural desire of gratification, but fill yourself with all manner of dainties before you have an appetite for them, eating before you are hungry, drinking before you are thirsty, procuring cooks that you may eat with pleasure, buying costly wines that you may drink with pleasure, and running about seeking for snow in summer; while, in order to sleep with pleasure, you prepare not only soft beds, but couches, with rockers under your couches, for you do not desire sleep in consequence of labour, but in consequence of having



nothing to do; you force the sensual inclinations before they require gratification, using every species of contrivance for the purpose, and abusing male and female; for thus it is that you treat your friends, insulting their modesty at night, and making them sleep away the most useful part of their day. 31. Though you are one of the immortals, you are cast out from the society of the gods, and despised by the good among mankind; the sweetest of all sounds, the praises of yourself, you have never heard, nor have you ever seen the most pleasing of all sights, for you have never beheld one meritorious work of your own hand. Who would believe you when you give your word for anything? Or who would assist you when in need of anything? Or who, that has proper feeling, would venture to join your company of revellers? for while they are young they grow impotent in body, and when they are older they are impotent in mind; they live without labour, and in fatness, through their youth, and pass laboriously, and in wretchedness, through old age; ashamed of what they have done, oppressed with what they have to do, having run through their pleasures in early years, and laid up afflictions for the close of life. 32. But I am the companion of the gods; I associate with virtuous men; no honourable deed, divine or human, is done without me; I am honoured, most of all, by the deities, and by those among men to whom it belongs to honour me, being a welcome co-operator with artisans, a faithful household guardian to masters, a benevolent assistant to servants, a benign promoter of the labours of peace, a constant auxiliary to the efforts of war, an excellent sharer in friendship. 33. My friends have a sweet and untroubled enjoyment of meat and drink, for they refrain from them till they feel an appetite. They have also sweeter sleep than the idle; and are neither annoyed if they lose a portion of it, nor neglect to do their duties for the sake of it. The young are pleased with praises from the old; the old are delighted with honours from the young. They remember their former acts with pleasure, and rejoice to perform their present occupations with success; being, through my influence,

dear to the gods, beloved by their friends, and honoured by their country. And when the destined end of life comes, they do not lie in oblivion and dishonour, but, celebrated with songs of praise, flourish for ever in the memory of mankind. By such a course of conduct, O Hercules, son of noble parents, you may secure the most exalted happiness."

34. Nearly thus it was that Prodicus related the instruction of Hercules by Virtue; adorning the sentiments, however, with far more magnificent language than that in which I now give them. It becomes you, therefore, Aristippus, reflecting on these admonitions, to endeavour to think of what concerns the future period of your life.

## CHAPTER II

A dialogue between Socrates and his son Lamprocles, who had expressed resentment against his mother, on the duty of children to their parents. The ungrateful are to be deemed unjust, sect. 1; 2. The greater benefits a person has received, the more unjust is he if he is ungrateful; and there are no greater benefits than those which children experience from their parents, 3-6. Hence it follows that a son ought to reverence his mother, though she be severe, when he knows that her severity proceeds from kind motives, 7-12. How great a crime the neglect of filial duty is, appears from the fact that it is punished by the laws and execrated by mankind, 13, 14.

1. HAVING learned, one day, that Lamprocles, the eldest of his sons, had exhibited anger against his mother, "Tell me, my son," said he, "do you know that certain persons are called ungrateful?" "Certainly," replied the youth. "And do you understand how it is they act that men give them this appellation?" "I do," said Lamprocles, "for it is those that have received a kindness, and that do not make a return when they are able to make one, whom they call ungrateful." "They then appear to you to class the ungrateful with the unjust?" "I think so." 2. "And have you ever considered whether, as it is thought unjust to make slaves of our friends, but just to make slaves of our enemies,

so it is unjust to be ungrateful towards our friends, but just to be so towards our enemies?" "I certainly have," answered Lamprocles, "and from whomsoever a man receives a favour, whether friend or enemy, and does not endeavour to make a return for it, he is in my opinion unjust."

3. "If such, then, be the case," pursued Socrates, "ingratitude must be manifest injustice?" Lamprocles expressed his assent. "The greater benefits, therefore, a person has received, and makes no return, the more unjust he must be." He assented to this position also. "Whom, then," asked Socrates, "can we find receiving greater benefits from any persons than children receive from their parents? children whom their parents have brought from non-existence into existence, to view so many beautiful objects, and to share in so many blessings, as the gods grant to men; blessings which appear to us so inestimable, that we shrink, in the highest degree, from relinquishing them; and governments have made death the penalty for the most heinous crimes, in the supposition that they could not suppress injustice by the terror of any greater evil. 4. You do not, surely, suppose that men beget children merely to gratify their passions, since the streets are full, as well as the brothels, of means to allay desire; but what we evidently consider, is, from what sort of women the finest children may be born to us, and, uniting with them, we beget children. 5. The man maintains her who joins with him to produce offspring, and provides, for the children that are likely to be born to him, whatever he thinks will conduce to their support, in as great abundance as he can; while the woman receives and bears the burden, oppressed and endangering her life, and imparting a portion of the nutriment with which she herself is supported; and, at length, after bearing it the full time, and bringing it forth with great pain, she suckles and cherishes it, though she has received no previous benefit from it, nor does the infant know by whom it is tended, nor is it able to signify what it wants, but she, conjecturing what will nourish and please it, tries to satisfy its calls, and feeds it for a long time,

both night and day, submitting to the trouble and not knowing what return she will receive for it. 6. Nor does it satisfy the parents merely to feed their offspring, but as soon as the children appear capable of learning anything, they teach them whatever they know that may be of use for their conduct in life; and whatever they consider another more capable of communicating than themselves, they send their sons to him at their own expense, and take care to adopt every course that their children may be as much improved as possible."

7. Upon this the young man said, "But, even if she has done all this, and many times more than this, no one, assuredly, could endure her ill-humour." "And which do you think," asked Socrates, "more difficult to be endured, the ill-humour of a wild beast, or that of a mother?" "I think," replied Lamprocles, "that of a mother, at least of such a mother as mine is." "Has she ever then inflicted any hurt upon you, by biting or kicking you, as many have often suffered from wild beasts?" 8. "No; but, by Jupiter, she says such things as no one would endure to hear for the value of all that he possesses." "And do you reflect," returned Socrates, "how much grievous trouble you have given her by your peevishness, by voice and by action, in the day and in the night, and how much anxiety you have caused her when you were ill?" "But I have never said or done anything to her," replied Lamprocles, "at which she could feel ashamed." 9. "Do you think it, then," inquired Socrates, "a more difficult thing for you to listen to what she says, than for actors to listen when they utter the bitterest reproaches against one another in tragedies?" "But actors, I imagine, endure such reproaches easily, because they do not think that, of the speakers, the one who utters reproaches, utters them with intent to do harm, or that the one who utters threats, utters them with any evil purpose." "Yet you are displeased at your mother, although you well know that whatever she says, she not only says nothing with intent to do you harm, but that she wishes you more good than any other human being. Or do you suppose that your mother

meditates evil towards you?" "No indeed," said Lamprocles, "that I do not imagine." 10. "Do you then say that this mother," rejoined Socrates, "who is so benevolent to you, who, when you are ill, takes care of you, to the utmost of her power, that you may recover your health, and that you may want nothing that is necessary for you, and who, besides, entreats the gods for many blessings on your head, and pays vows for you, is a harsh mother? For my part, I think that if you cannot endure such a mother, you cannot endure anything that is good." 11. But tell me," continued he, "whether you think that you ought to pay respect to any other human being, or whether you are resolved to try to please nobody, and to follow or obey neither a general nor any other commander?" "No indeed," replied Lamprocles, "I have formed no such resolution." 12. "Are you then willing," inquired Socrates, "to cultivate the good-will of your neighbour, that he may kindle a fire for you when you want it, or aid you in obtaining some good, or, if you happen to meet with any misfortune, may assist you with willing and ready help?" "I am," replied he. "Or would it make no difference," rejoined Socrates, "whether a fellow-traveller, or fellow-voyager, or any other person that you met with, should be your friend or enemy? Or do you think that you ought to cultivate their good-will?" "I think that I ought," replied Lamprocles. 13. "You are then prepared," returned Socrates, "to pay attention to such persons; and do you think that you ought to pay no respect to your mother, who loves you more than any one else? Do you not know that the state takes no account of any other species of ingratitude, nor allows any action at law for it, overlooking such as receive a favour and make no return for it, but that if a person does not pay due regard to his parents, it imposes a punishment on him, rejects his services, and does not allow him to hold the archonship, considering that such a person cannot piously perform the sacrifices offered for the country, or discharge any other duty with propriety and justice. Indeed if any one does not keep up the sepulchres of his dead parents, the state inquires



into it in the examinations of candidates for office. 14. You therefore, my son, if you are wise, will entreat the gods to pardon you if you have been wanting in respect towards your mother, lest, regarding you as an ungrateful person, they should be disinclined to do you good; and you will have regard, also, to the opinion of men, lest, observing you to be neglectful of your parents, they should all condemn you, and you should then be found destitute of friends; for if men surmise that you are ungrateful towards your parents, no one will believe that if he does you a kindness he will meet with gratitude in return."

### CHAPTER III

Socrates, hearing that two brothers, Chærephon and Chærecrates, had quarrelled, recommends brotherly love to Chærecrates by the following arguments. A brother ought to be regarded as a friend, and esteemed more than wealth, sect. 1; for wealth is an uncertain possession, if the possessor of it is destitute of friends, 2, 3. Fraternal love an appointment of Nature; and men who have brothers are more respected than those who have none, 4. Even though a brother should conceive ill feelings towards us, we should still endeavour to conciliate him, 5-9. How such conciliation may be effected, 10-14. The endeavour to conciliate is still more the duty of a younger than of an elder brother, and the more noble the disposition of a brother is, the more easy will it be to conciliate him, 15-17. Brothers should act in unison with one another, like different members of the same body, 18, 19.

1. SOCRATES, having observed that Chærephon and Chærecrates, two brothers well known to him, were at variance with each other, and having met with Chærecrates, said, "Tell me, Chærecrates, you surely are not one of those men, are you, who think wealth more valuable than brothers, when wealth is but a senseless thing, and a brother endowed with reason, when wealth needs protection, while a brother can afford protection, and when wealth, besides, is plentiful, and a brother but one? 2. It is wonderful, too, that a man should consider brothers to be a detriment to him, because he does not possess his brothers' for-

tunes, while he does not consider his fellow-citizens to be a detriment, because he does not possess their fortunes; but, in the latter case, he can reason with himself, that it is better for him, living in society with many, to enjoy a competency in security, than, living alone, to possess all the property of his fellow-citizens in fear of danger, while, with regard to brothers, he knows not how to apply such reasoning. 3. Those who are able, too, purchase slaves, that they may have helpers in their work, and procure friends, as being in need of supporters, while they neglect their brothers, as if friends could be made of fellow-citizens, but could not be made of brothers. 4. Yet it surely conduces greatly to friendship to have been born of the same parents, and to have been brought up together, since, even among brutes, a certain affection springs up between those that are reared together. In addition to these considerations, men pay more respect to those who have brothers than to those who have none, and are less forward to commit aggression on them."

5. To this Chærecrates made answer, "If, indeed, Socrates, the dissension between us were not great, it might perhaps be my duty to bear with my brother, and not shun his society for slight causes; for a brother, as you say, is a valuable possession, if he be such as he ought to be; but when he is nothing of the sort, and is indeed quite the reverse of what he should be, why should any one attempt impossibilities?" 6. "Whether, then, Chærecrates," rejoined Socrates, "is Chærephon unable to please anybody, as he is unable to please you, or are there some whom he certainly can please?" "Yes," replied Chærecrates, "for it is for this very reason that I justly hate him, that he can please others, while to me he is on all occasions, whenever he comes in contact with me, a harm rather than a good, both in word and deed." 7. "Is the case then thus," said Socrates, "that as a horse is a harm to him who knows not how to manage him, and yet tries to do so, so a brother is a harm, when a person tries to manage him without knowing how to do it?" 8. "But how can I be ignorant," replied Chærecrates, "how to manage

my brother, when I know how to speak well of him who speaks well of me, and to do well to him who does well to me? As to one, however, who seeks to vex me both by word and deed, I should not be able either to speak well of him, or to act well towards him, nor will I try." 9. "You speak strangely, Chærecrates," rejoined Socrates, "for if a dog of yours were of service to watch your sheep, and fawned upon your shepherds, but snarled when you approached him, you would forbear to show any ill feeling towards him, but would endeavour to tame him by kindness; but as for your brother, though you admit that he would be a great good to you if he were such as he ought to be, and though you confess that you know how to act and speak well with respect to him, you do not even attempt to contrive how he may be of as great service as possible to you." 10. "I fear, Socrates," replied Chærecrates, "that I have not wisdom enough to render Chærephon such as he ought to be towards me." "Yet there is no need to contrive anything artful or novel to act upon him," said Socrates, "as it appears to me; for I think that he may be gained over by means which you already know, and may conceive a high esteem for you." 11. "Will you not tell me first," said the other, "whether you have observed that I possess any love-charm, which I was not aware that I knew?" "Answer me this question," said Socrates: "if you wished to induce any one of your acquaintance, when he offered sacrifice, to invite you to his feast, what would you do?" "I should doubtless begin by inviting him when I offered sacrifice." 12. "And if you wished to prevail on any of your friends to take care of your property, when you went from home, what would you do?" "I should certainly first undertake to take care of his property, when he went from home." 13. "And if you wished to induce an acquaintance in a foreign land to receive you hospitably when you visited his country, what would you do?" "I should unquestionably be the first to receive him hospitably when he came to Athens; and if I wished him to be desirous to effect for me the objects for which I went thither, it is clear that

I must first confer a similar service on him." 14. "Have you not long been concealing that you are acquainted with all the love-charms that exist among mankind? Or are you afraid," continued Socrates, "to make the first advances, lest you should seem to degrade yourself, if you should be the first to propitiate your brother? Yet he is thought to be a man deserving of great praise, who is the first to do harm to the enemy, and to do good to his friends. If, then, Chærephon had appeared to me more likely than you to lead to this frame of mind, I would have endeavoured to persuade him first to try to make you his friend; but, as things stand, you seem more likely, if you take the lead, to effect the desired object." 15. "You speak unreasonably, Socrates," rejoined Chærecrates, "and not as might be expected from you, when you desire me, who am the younger, to take the lead; for the established practice among all men is quite the reverse, being that the elder should always be first, both to act and speak." 16. "How," said Socrates; "is it not the custom everywhere that the younger should yield the path to the elder when he meets him, not to receive him sitting, to honour him with a soft couch, and give place to him in conversation? Do not therefore hesitate, my good young friend, but endeavour to conciliate the man, and he will very soon listen to you. Do you not see how fond of honour, and how liberal-minded, he is? Mean-minded persons you cannot attract more effectually than by giving them something; but honourable and good men you may best gain by treating them in a friendly spirit." 17. "But what if he should become no kinder," said Chærecrates, "after I have done what you advise?" "What other risk," said Socrates, "will you run but that of showing that you are kind and full of brotherly affection, and that he is mean-spirited and unworthy of any kindness? But I apprehend no such result; for I conceive that when he finds you challenging him to such a contest, he will be extremely emulous to excel you in doing kindnesses both by word and deed. 18. At present, you are in the same case as if the two hands, which the gods have made to assist each other, should

neglect this duty, and begin to impede each other; or as if the two feet, formed by divine providence to co-operate with one another, should give up this office, and obstruct one another. 19. Would it not be a great folly and misfortune to use for our hurt what was formed for our benefit? And indeed, as it appears to me, the gods have designed brothers to be of greater mutual service than the hands, or feet, or eyes, or other members which they have made in pairs for men; for the hands, if required to do things, at the same time, at greater distance than a fathom, would be unable to do them; the feet cannot reach two objects, at the same time, that are distant even a fathom; and the eyes, which seem to reach to the greatest distance, cannot, of objects that are much nearer, see at the same time those that are before and behind them; but brothers, if they are in friendship, can, even at the greatest distance, act in concert and for mutual benefit."

#### CHAPTER IV

On the value of friendship. Many are more desirous to acquire property than friends, sect. 1-4. But no species of property is more valuable, lasting, and useful than a good friend: his qualities enumerated, 5-7.

1. I HEARD him, also, on one occasion, holding a discourse concerning friends, by which, as it seems to me, a person might be greatly benefited, both as to the acquisition and use of friends; for he said that he had heard many people observe that a true and honest friend was the most valuable of all possessions, but that he saw the greater part of mankind attending to anything rather than securing friends. 2. He observed them, he added, industriously endeavouring to procure houses and lands, slaves, cattle, and furniture; but as for a friend, whom they called the greatest of blessings, he saw the majority considering neither how to procure one, nor how those whom they had might be retained. 3. Even when friends and slaves were sick, he said that he noticed people calling in physicians to their slaves,



and carefully providing other means for their recovery, but paying no attention to their friends; and that, if both died, they grieved for their slaves, and thought that they had suffered a loss, but considered that they lost nothing in losing friends. Of their other possessions they left nothing untended or unheeded, but when their friends required attention, they utterly neglected them.

4. In addition to these remarks, he observed that he saw the greater part of mankind acquainted with the number of their other possessions, although they might be very numerous, but of their friends, though but few, they were not only ignorant of the number, but even when they attempted to reckon it to such as asked them, they set aside again some that they had previously counted among their friends; so little did they allow their friends to occupy their thoughts. 5. Yet in comparison with what possession, of all others, would not a good friend appear far more valuable? What sort of horse, or yoke of oxen, is so useful as a truly good friend? What slave is so well-disposed or so attached, or what other acquisition so beneficial? 6. For a good friend interests himself in whatever is wanting on the part of his friend, whether in his private affairs, or for the public interests; if he is required to do a service to any one, he assists him with the means; if any apprehension alarms him, he lends him his aid, sometimes sharing expenditure with him, sometimes co-operating with him, sometimes joining with him to persuade others, sometimes using force towards others; frequently cheering him when he is successful, and frequently supporting him when he is in danger of falling. 7. What the hands do, what the eyes foresee, what the ears hear, what the feet accomplish, for each individual, his friend, of all such services, fails to perform no one; and oftentimes, what a person has not effected for himself, or has not seen, or has not heard, or has not accomplished, a friend has succeeded in executing for his friend; and yet, while people try to foster trees for the sake of their fruit, the greater portion of mankind are heedless and neglectful of that most productive possession which is called a friend.

## CHAPTER V

On the different estimation in which different friends are to be held. We ought to examine ourselves, and ascertain at what value we may expect our friends to hold us.

1. I HEARD one day another dissertation of his, which seemed to me to exhort the hearer to examine himself, and ascertain of how much value he was to his friends. Finding that one of his followers was neglectful of a friend who was oppressed with poverty, he asked Antisthenes, in the presence of the man that neglected his friend, and of several others, saying, "Are there certain settled values for friends, Antisthenes, as there are for slaves? 2. For, of slaves, one, perhaps, is worth two minæ, another not even half a mina, another five minæ, another ten. Nicias, the son of Niceratus, is said to have bought an overseer for his silver mines at the price of a whole talent. Let us therefore consider whether, as there are certain values for slaves, there are also certain values for friends." 3. "There are, undoubtedly," replied Antisthenes; "at least I, for my part, should wish one man to be my friend rather than have two minæ; another I should not value even at half a mina; another I should prefer to ten minæ; and another I would buy for my friend at the sacrifice of all the money and trouble in the world." 4. "If such be the case, therefore," said Socrates, "it would be well for each of us to examine himself, to consider of what value he is in the estimation of his friends; and to try to be of as much value to them as possible, in order that his friends may be less likely to desert him; for I often hear one man saying that his friend has abandoned him, and another, that a person whom he thought to be his friend has preferred a mina to him. 5. I am considering, accordingly, whether, as one sells a bad slave, and parts with him for whatever he will fetch, so there may be a temptation to give up a worthless friend, when there is an opportunity of receiving more than he is worth. Good slaves I do not often see sold at all, or good friends abandoned."

## CHAPTER VI

What sort of persons we should choose for our friends, sect. 1-5.

How we may ascertain the characters of men, before we form a friendship with them, 6, 7. How we may attach men to us as friends, 8-13. Friendship can exist only between the good and honourable, 14-19; between whom it will continue to subsist in spite of differences of opinion, 19-28. Deductions from the preceding remarks, 29-39.

1. He appeared to me, also, to make his followers wise in examining what sort of persons it was right to attach to themselves as friends, by such conversations as the following. "Tell me, Critobulus," said he, "if we were in need of a good friend, how should we proceed to look for one? Should we not, in the first place, seek for a person who can govern his appetite, his inclination to wine or sensuality, and sleep and idleness; for one who is overcome by such propensities would be unable to do his duty either to himself or his friend." "Assuredly he would not," said Critobulus. "It appears then to you that we must avoid one who is at the mercy of such inclinations?" "Undoubtedly," replied Critobulus. 2. "Besides," continued Socrates, "does not a man who is extravagant and yet unable to support himself, but is always in want of assistance from his neighbour, a man who, when he borrows, cannot pay, and when he cannot borrow, hates him who will not lend, appear to you to be a dangerous friend?" "Assuredly," replied Critobulus. "We must therefore avoid such a character?" "We must indeed." 3. "Again: what sort of friend would he be who has the means of getting money, and covets great wealth, and who, on this account, is a driver of hard bargains, and delights to receive, but is unwilling to pay?" "Such a person appears to me," said Critobulus, "to be a still worse character than the former." 4. "What then do you think of him, who, from love of getting money, allows himself no time for thinking of anything else but whence he may obtain it?" "We must avoid him, as it seems to me; for he would be useless to any one that should make an associate of him." "And what do you

think of him who is quarrelsome, and likely to raise up many enemies against his friends?" "We must avoid him also, by Jupiter." "But if a man have none of these bad qualities, but is content to receive obligations, taking no thought of returning them?" "He also would be useless as a friend. But what sort of person, then, Socrates, should we endeavour to make our friend?" 5. "A person, I think, who, being the reverse of all this, is proof against the seductions of bodily pleasures, is upright and fair in his dealings, and emulous not to be outdone in serving those who serve him, so that he is of advantage to those who associate with him." 6. "How then shall we find proof of these qualities in him, Socrates, before we associate with him?" "We make proof of statuaries," rejoined Socrates, "not by forming opinions from their words, but, whomsoever we observe to have executed his previous statues skilfully, we trust that he will execute others well." 7. "You mean, then, that the man who is known to have served his former friends, will doubtless be likely to serve such as may be his friends hereafter?" "Yes; for whomsoever I know to have previously managed horses with skill, I expect to manage other horses also with skill."

8. "Be it so," said Critobulus; "but by what means must we make a friend of him who appears to us worthy of our friendship?" "In the first place," answered Socrates, "we must consult the gods, whether they recommend us to make him our friend." "Can you tell me, then," said Critobulus, "how he, who appears eligible to us, and whom the gods do not disapprove, is to be secured?" 9. "Assuredly," returned Socrates, "he is not to be caught by tracking him like the hare, or by wiles, like birds, or by making him prisoner by force, like enemies; for it would be an arduous task to make a man your friend against his will, or to hold him fast if you were to bind him like a slave; for those who suffer such treatment are rendered enemies rather than friends." 10. "How then are men made friends?" inquired Critobulus. "They say that there are certain incantations, which those who know them, chant to

whomsoever they please, and thus make them their friends; and that there are also love-potions, which those who know them, administer to whomsoever they will, and are in consequence beloved by them."

11. "And how can we discover these charms?" "You have heard from Homer the song which the Sirens sung to Ulysses, the commencement of which runs thus :

'Come hither, much-extolled Ulysses, great glory of the Greeks.'

"Did the Sirens then, by singing this same song to other men also, detain them so that they were charmed and could not depart from them?" "No; but they sang thus to those who were desirous of being honoured for virtue." 12. "You seem to mean that we ought to apply as charms to any person, such commendations as, when he hears them, he will not suspect that his eulogist utters to ridicule him; for, if he conceived such a suspicion, he would rather be rendered an enemy, and would repel men from him; as, for instance, if a person were to praise as beautiful, and tall, and strong, one who is conscious that he is short, and deformed, and weak.

"But," added Critobulus, "do you know any other charms?" 13. "No," said Socrates, "but I have heard that Pericles knew many, which he used to chant to the city, and make it love him." "And how did Themistocles make the city love him?" "Not, by Jupiter, by uttering charms to it, but by conferring on it some advantage." 14. "You appear to me to mean, Socrates, that if we would attach to us any good person as a friend, we ourselves should be good both in speaking and acting." "And did you think it possible," said Socrates, "for a bad person to attach to himself good men as his friends?" 15. "I have seen," rejoined Critobulus, "bad orators become friends to good orators, and men bad at commanding an army become friends to men eminently good in the military art." 16. "Do you, then," said Socrates, "regarding the subject of which we are speaking, know any persons, who, being themselves useless, can make useful persons their friends?" "No, by Jupiter," replied Critobulus; "but



if it is impossible for a worthless person to attach to himself good and honourable friends, then tell me this, whether it is possible for one who is himself honourable and good, to become, with ease, a friend to the honourable and good." 17. "What perplexes you, Critobulus, is, that you often see men who are honourable in their conduct, and who refrain from everything disgraceful, involved, instead of being friends, in dissensions with one another, and showing more severity towards each other than the worthless part of mankind." 18. "Nor is it only private persons," rejoined Critobulus, "that act in this manner, but even whole communities, which have the greatest regard for what is honourable, and are least inclined to anything disgraceful, are often hostilely disposed towards one another.

19. "When I reflect on these things," continued Critobulus, "I am quite in despair about the acquisition of friends; for I see that the bad cannot be friends with one another; for how can the ungrateful, or careless, or avaricious, or faithless, or intemperate, be friends to each other? indeed the bad appear to me to be altogether disposed by nature to be mutual enemies rather than friends. 20. Again, the bad, as you observe, can never harmonise in friendship with the good; for how can those who commit bad actions be friends with those who abhor such actions? And yet, if those also who practise virtue fall into dissensions with one another about pre-eminence in their respective communities, and, being zealous of their own 'interests,' even hate each other, who will ever be friends, or among what class of mankind shall affection and attachment be found?" 21. "But these affections act in various ways," rejoined Socrates, "for men have by nature inclinations to attachment, since they stand in need of each other, and feel compassion for each other, and co-operate for mutual benefit, and, being conscious that such is the case, have a sense of gratitude towards one another; but they have also propensities to enmity, for such as think the same objects honourable and desirable, engage in contention for them, and, divided in feelings, become enemies. Disputation and anger lead

to war; avarice excites ill-will; and envy is followed by hatred. 22. But, nevertheless, friendship, insinuating itself through all these hindrances, unites together the honourable and good; for such characters, through affection for virtue, prefer the enjoyment of a moderate competency without strife, to the attainment of unlimited power by means of war; they can endure hunger and thirst without discontent, and take only a fair share of meat and drink, and, though delighted with the attractions of youthful beauty, they can control themselves, so as to forbear from offending those whom they ought not to offend. 23. By laying aside all avaricious feelings too, they can not only be satisfied with their lawful share of the common property, but can even assist one another. They can settle their differences, not only without mutual offence, but even to their mutual benefit. They can prevent their anger from going so far as to cause them repentance; and envy they entirely banish, by sharing their own property with their friends, and considering that of their friends as their own.

24. "How, then, can it be otherwise than natural, that the honourable and good should be sharers in political distinctions, not only without detriment, but even with advantage, to each other? Those indeed who covet honour and office in states, merely that they may have power to embezzle money, to do violence to others, and to live a life of luxury, must be regarded as unprincipled and abandoned characters, and incapable of harmonious union with other men. 25. But when a person wishes to attain honours in a community, in order, not merely that he may not suffer wrong himself, but that he may assist his friends as far as is lawful, and may endeavour, in his term of office, to do some service to his country, why should he not, being of such a character, form a close union with another of similar character? Will he be less able to benefit his friends if he unite himself with the honourable and good, or will he be less able to serve his country if he have the honourable and good for his colleagues? 26. In the public games, indeed, it is plain, that if the strongest

were allowed to unite and attack the weaker, they would conquer in all the contests, and carry off all the prizes; and accordingly people do not permit them, in those competitions, to act in such a manner; but since, in political affairs, in which honourable and good men rule, no one hinders another from serving his country in concert with whomsoever he pleases, how can it be otherwise than profitable for him to conduct affairs with the best men as his friends, having these as colleagues and co-operators, rather than antagonists, in his proceedings? 27. It is evident, too, that if one man commences hostilities against another, he will need allies, and will need a greater number of them, if he oppose the honourable and good; and those who consent to be his allies must be well treated by him, that they may be zealous in his interests; and it is much better for him to serve the best characters, who are the fewer, than the inferior, who are more numerous; for the bad require far more favours than the good. 28. But strive with good courage, Critobulus," he continued, "to be good yourself, and, having become so, endeavour to gain the friendship of men of honour and virtue. Perhaps I myself also may be able to assist you in this pursuit of the honourable and virtuous, from being naturally disposed to love, for, for whatever persons I conceive a liking, I devote myself with ardour, and with my whole mind, to love them, and be loved in return by them, regretting their absence to have mine regretted by them, and longing for their society while they on the other hand long for mine. 29. I know that you also must cultivate such feelings, whenever you desire to form a friendship with any person. Do not conceal from my knowledge, therefore, the persons to whom you may wish to become a friend; for, from my carefulness to please those who please me, I do not think that I am unskilled in the art of gaining men's affections."

30. "Indeed, Socrates," replied Critobulus, "I have long desired to receive such instructions as yours, especially if the same knowledge will help me in regard to those who are amiable in mind, and handsome in

person." 31. "But, Critobulus," replied Socrates, "there is nothing in the knowledge that I communicate to make those who are handsome in person endure him who lays hands upon them; for I am persuaded that men shrunk from Scylla because she offered to put her hands on them; while every one, they say, was ready to listen to the Sirens, and were enchanted as they listened, because they laid hands on no one, but sang to all men from a distance." 32. "On the understanding, then, that I shall lay my hands on no one," said Critobulus, "tell me if you know any effectual means for securing friends." "But will you never," asked Socrates, "apply your lips to theirs?" "Be of good courage, Socrates," said Critobulus, "for I will never apply my lips to those of any person, unless that person be beautiful." "You have now said," rejoined Socrates, "the exact contrary to what will promote your object; for the beautiful will not allow such liberties, though the deformed submit to them with pleasure, thinking that they are accounted beautiful for their mental qualities." 33. "As I shall caress the beautiful, then," said Critobulus, "and caress the good, teach me, with confidence, the art of attaching my friends to me." "When, therefore, Critobulus," said Socrates, "you wish to become a friend to any one, will you permit me to say to him concerning you, that you admire him, and desire to be his friend?" "You may say so," answered Critobulus, "for I have never known any one dislike those who praised him." 34. "But if I say of you, in addition, that, because you admire him, you feel kindly disposed towards him, will you not think that false information is given of you by me?" "No: for a kind feeling springs up in myself also towards those whom I regard as kindly disposed towards me." 35. "Such information, then," continued Socrates, "I may communicate regarding you to such as you may wish to make your friends; but if you enable me also to say concerning you, that you are attentive to your friends; that you delight in nothing so much as in the possession of good friends; that you pride yourself on the honourable conduct of your friends not less than on your own; that you

rejoice at the good fortune of your friends not less than at your own; that you are never weary of contriving means by which good fortune may come to your friends; and that you think it the great virtue of a man to surpass his friends in doing them good and his enemies in doing them harm, I think that I shall be a very useful assistant to you in gaining the affections of worthy friends." 36. "But why," said Critobulus, "do you say this to me, as if you were not at liberty to say of me anything you please?" "No, by Jupiter," replied Socrates; "I have no such liberty, according to a remark that I once heard from Aspasia; for she said that skilful match-makers, by reporting with truth good points of character, had great influence in leading people to form unions, but that those who said what was false, did no good by their praises, for that such as were deceived hated each other and the match-maker alike; and as I am persuaded that this opinion is correct, I think that I ought not to say, when I praise you, anything that I cannot utter with truth." 37. "You are, therefore," returned Critobulus, "a friend of such a kind to me, Socrates, as to assist me, if I have myself any qualities adapted to gain friends; but if not, you would not be willing to invent anything to serve me." "And whether, Critobulus," said Socrates, "should I appear to serve you more by extolling you with false praises, or by persuading you to endeavour to become a truly deserving man? 38. If this point is not clear to you, consider it with the following illustrations: If, wishing to make the owner of a ship your friend, I should praise you falsely to him, pronouncing you a skilful pilot, and he, believing me, should intrust his ship to you to steer when you are incapable of steering it, would you have any expectation that you would not destroy both yourself and the ship? Or if, by false representations, I should persuade the state, publicly, to intrust itself to you as a man skilled in military tactics, in judicial proceedings, or in political affairs, what do you think that yourself and the state would suffer at your hands? Or if, in private intercourse, I should induce any of the citizens, by unfounded state-



ments, to commit their property to your care, as being a diligent manager, would you not, when you came to give proof of your abilities, be convicted of dishonesty, and make yourself appear ridiculous? 39. But the shortest, and safest, and best way, Critobulus, is, to strive to be really good in that in which you wish to be thought good. Whatever are called virtues among mankind, you will find, on consideration, capable of being increased by study and exercise. I am of opinion, that it is in accordance with these sentiments, that we ought to endeavour to acquire friends; if you know any other way, make me acquainted with it." "I should be indeed ashamed," replied Critobulus, "to say anything in opposition to such an opinion; for I should say what was neither honourable nor true."

## CHAPTER VII

Socrates endeavoured to alleviate the necessities of his friends by his instructions, and by exhorting them to assist each other. In this chapter it is particularly shown that any person of liberal education may, when oppressed by poverty, honourably use his talents and accomplishments for his support.

1. SUCH difficulties of his friends as arose from ignorance, he endeavoured to remedy by his counsel; such as sprung from poverty, by admonishing them to assist each other according to their means. With reference to this point, I will relate what I know of him.

Observing Aristarchus, on one occasion, looking gloomily, "You seem," said he, "Aristarchus, to be taking something to heart; but you ought to impart the cause of your uneasiness to your friends; for perhaps we may by some means lighten it." 2. "I am indeed, Socrates," replied Aristarchus, "in great perplexity; for since the city has been disturbed, and many of our people have fled to the Piræus, my surviving sisters, and nieces, and cousins have gathered about me in such numbers, that there are now in my house fourteen free-born persons. At the same time, we receive no profit from our lands, for the enemy are in

possession of them; nor any rent from our houses, for but few inhabitants are left in the city; no one will buy our furniture, nor is it possible to borrow money from any quarter; a person, indeed, as it seems to me, would sooner find money by seeking it on the road, than get it by borrowing. It is a grievous thing to me, therefore, to leave my relations to perish; and it is impossible for me to support such a number under such circumstances." 3. Socrates, on hearing this, replied, "And how is it that Ceramon, yonder, though maintaining a great number of people, is not only able to procure what is necessary for himself and them, but gains so much more, also, as to be positively rich, while you, having many to support, are afraid lest you should all perish for want of necessaries?" "Because, assuredly," replied Aristarchus, "he maintains slaves, while I have to support free-born persons." 4. "And which of the two," inquired Socrates, "do you consider to be the better, the free-born persons that are with you, or the slaves that are with Ceramon?" "I consider the free persons with me as the better." "Is it not then a disgrace that he should gain abundance by means of the inferior sort, and that you should be in difficulties while having with you those of the better class?" "Such certainly is the case; but it is not at all wonderful; for he supports artisans; but I, persons of liberal education." 5. "Artisans, then," asked Socrates, "are persons that know how to make something useful?" "Unquestionably," replied Aristarchus. "Is barley-meal, then, useful?" "Very." "Is bread?" "Not less so." "And are men's and women's garments, coats, cloaks, and mantles, useful?" "They are all extremely useful." "And do those who are residing with you, then, not know how to make any of these things?" "They know how to make them all, as I believe." 6. "And are you not aware that from the manufacture of one of these articles, that of barley-meal, Nausicydes supports not only himself and his household, but a great number of swine and oxen besides, and gains, indeed, so much more than he wants, that he often even assists the government with

his money? Are you not aware that Cyrebus, by making bread, maintains his whole household, and lives luxuriously; that Demea, of Collytus, supports himself by making cloaks, Menon by making woollen cloaks, and that most of the Megarians live by making mantles?" "Certainly they do," said Aristarchus; "for they purchase barbarian slaves and keep them, in order to force them to do what they please; but I have with me free-born persons and relatives." 7. "Then," added Socrates, "because they are free and related to you, do you think that they ought to do nothing else but eat and sleep? Among other free persons, do you see that those who live thus spend their time more pleasantly, and do you consider them happier, than those who practise the arts which they know, and which are useful to support life? Do you find that idleness and carelessness are serviceable to mankind, either for learning what it becomes them to know, or for remembering what they have learned, or for maintaining the health and strength of their bodies, or for acquiring and preserving what is useful for the support of life, and that industry and diligence are of no service at all? 8. And as to the arts which you say they know, whether did they learn them as being useless to maintain life, and with the intention of never practising any of them, or, on the contrary, with a view to occupy themselves about them, and to reap profit from them? In which condition will men be more temperate, living in idleness, or attending to useful employments? In which condition will they be more honest, if they work, or if they sit in idleness meditating how to procure necessities? 9. Under present circumstances, as I should suppose, you neither feel attached to your relatives, nor they to you, for you find them burdensome to you, and they see that you are annoyed with their company. From such feelings there is danger that dislike may grow stronger and stronger, and that previous friendly inclinations may be diminished. But if you take them under your direction, so that they may be employed, you will love them, when you see that they are serviceable to you, and they will grow attached to you, when

they find that you feel satisfaction in their society; and remembering past services with greater pleasure, you will increase the friendly feeling resulting from them, and consequently grow more attached and better disposed towards each other. 10. If, indeed, they were going to employ themselves in anything dishonourable, death would be preferable to it; but the accomplishments which they know, are, as it appears, such as are most honourable and becoming to women; and all people execute what they know with the greatest ease and expedition, and with the utmost credit and pleasure. Do not hesitate, therefore," concluded Socrates, "to recommend to them this line of conduct, which will benefit both you and them; and they, as it is probable, will cheerfully comply with your wishes." 11. "By the gods," exclaimed Aristarchus, "you seem to me to give such excellent advice, Socrates, that though hitherto I did not like to borrow money, knowing that, when I had spent what I got, I should have no means of repaying it, I now think that I can endure to do so, in order to gain the necessary means for commencing work."

12. The necessary means were accordingly provided; wool was bought; and the women took their dinners as they continued at work, and supped when they had finished their tasks; they became cheerful instead of gloomy in countenance, and, instead of regarding each other with dislike, met the looks of one another with pleasure; they loved Aristarchus as their protector, and he loved them as being of use to him. At last he came to Socrates, and told him with delight of the state of things in his house: adding that "the women complained of him as being the only person in the house that ate the bread of idleness." 13. "And do you not tell them," said Socrates, "the fable of the dog? For they say that when beasts had the faculty of speech, the sheep said to her master, 'You act strangely, in granting nothing to us who supply you with wool, and lambs, and cheese, except what we get from the ground; while to the dog, who brings you no such profits, you give a share of the food which you take yourself.' 14. The dog, hearing these remarks, said, 'Yes, by Jove, for I am he that

protects even yourselves, so that you are neither stolen by men, nor carried off by wolves; while, if I were not to guard you, you would be unable even to feed, for fear lest you should be destroyed.' In consequence it is said that the sheep agreed that the dog should have superior honour. You, accordingly, tell your relations that you are, in the place of the dog, their guardian and protector, and that, by your means, they work and live in security and pleasure, without suffering injury from any one."

## CHAPTER VIII

Socrates persuades Eutherus, who was working for hire, to seek some more eligible employment, as his present occupation was not suited for old age, and recommends to him the post of steward to some rich man. An objection on the part of Eutherus, that he should dislike to have to render an account to a master, Socrates opposes with the remark that there is no office in the world free from responsibility.

1. SEEING an old friend one day, after a considerable interval of time, he said, "Whence do you come, Eutherus?" "I am returned, Socrates," replied Eutherus, "from my retirement abroad at the conclusion of the war; and I come now from the immediate neighbourhood; for since we were robbed of all our possessions beyond the borders, and my father left me nothing in Attica, I am obliged to live in the city and work with my own hands to procure the necessaries of life; but this seems to me better than to ask aid of anybody, especially as I have nothing on which I could borrow."
2. "And how long," said Socrates, "do you think that your body is able to work for hire?" "Not very long, by Jupiter," replied Eutherus. "Then," said Socrates, "when you grow older, you will doubtless be in want of money for your expenses, and no one will be willing to give you wages for your bodily labour." "What you say is true," rejoined Eutherus.
3. "It will be better for you, therefore," continued Socrates, "to apply yourself immediately to some employment which will main-



tain you when you are old, and, attaching yourself to some one of those that have larger fortunes (who requires a person to assist him), and, superintending his works, helping to gather in his fruits, and preserve his property, to benefit him, and to be benefited by him in return." 4. "I should with great reluctance, Socrates," said he, "submit to slavery." "Yet those who have the superintendence in states, and who take care of the public interests, are not the more like slaves on that account, but are thought to have more of the free-man." 5. "In a word, however," rejoined Eutherus, "I am not at all willing to make myself responsible to any one." "But assuredly, Eutherus," said Socrates, "it is not very easy to find an employment in which a person would not be responsible; for it is difficult to do anything so as to commit no error; and it is difficult, even if you have done it without error, to meet with a considerate judge; for even in the occupation in which you are now engaged I should wonder if it be easy for you to go through it without blame. 6. But you must endeavour to avoid such employers as are given to censure, and seek such as are candid; to undertake such duties as you are able to do, and to decline such as you cannot fulfil; and to execute whatever you take upon you in the best manner and with the utmost zeal; for I think that, by such conduct, you will be least exposed to censure, you will most readily find assistance in time of need, and you will live with the greatest ease and freedom from danger, and with the best provision for old age."

## CHAPTER IX

Crito, a rich man, complaining that he is harassed by informers, Socrates recommends him to secure the services of Archidemus, a poor man well skilled in the law, to defend him against them; a plan by which both are benefited. Archidemus also assists others, and gains both reputation and emolument.

1. I KNOW that he also heard Crito once observe, how difficult it was for a man who wished to mind his own

business to live at Athens. "For at this very time," added he, "there are people bringing actions against me, not because they have suffered any wrong from me, but because they think that I would rather pay them a sum of money than have the trouble of law proceedings." 2. "Tell me, Crito," said Socrates, "do you not keep dogs, that they may drive away the wolves from your sheep?" "Certainly," answered Crito, "for it is more profitable to me to keep them than not." "Would you not then be inclined to keep a man also, who would be willing and able to drive away from you those that try to molest you?" "I would with pleasure," returned Crito, "if I were not afraid that he would turn against me." 3. "But do you not see," said Socrates, "that it would be much more pleasant for him to serve himself by gratifying such a man as you than by incurring your enmity. And be assured that there are such characters here, who would be extremely ambitious to have you for a friend."

4. In consequence of this conversation, they fixed upon Archidemus, a man of great ability both in speaking and acting, but poor; for he was not of a character to make money by every means, but was a lover of honesty, too noble to take money from the informers. Crito, therefore, whenever he gathered in his corn, or oil, or wine, or wool, or anything else that grew on his land, used to select a portion of it, and give it to Archidemus; and used to invite him whenever he sacrificed, and paid him attention in every similar way. 5. Archidemus, accordingly, thinking that Crito's house would be a place of refuge for him, showed him much respect, and quickly discovered, on the part of Crito's accusers, many illegal acts, and many persons who were enemies to those accusers, (one of) whom he summoned to a public trial, in which it would be settled what he should suffer or pay. 6. This person, being conscious of many crimes, tried every means to get out of the hands of Archidemus; but Archidemus would not let him off, until he ceased to molest Crito, and gave himself a sum of money besides.

7. When Archidemus had succeeded in this and

some other similar proceedings, then, as when any shepherd has a good dog, other shepherds wish to station their flocks near him, in order to have the benefit of his dog, so likewise many of the friends of Crito begged him to lend them the services of Archidemus as a protector. 8. Archidemus willingly gratified Crito in this respect, and thus not only Crito himself was left at peace, but his friends. And if any of those with whom he was at variance taunted him with receiving favours from Crito, and paying court to him, Archidemus would ask, "whether is it disgraceful to be benefited by honest men, and to make them your friends by serving them in return, and to be at variance with the unprincipled, or to make the honourable and good your enemies by trying to wrong them, and to make the bad your friends by co-operating with them, and associate with the vicious instead of the virtuous?" From this time Archidemus was one of Crito's friends, and was honoured by the other friends of Crito.

## CHAPTER X

Socrates exhorts Diodorus, a rich man, to aid his friend Hermogenes, who is in extreme poverty. A man endeavours to preserve the life of a slave, and ought surely to use greater exertions to save a friend, who will well repay our kindness.

1. I AM aware that he also held a conversation with Diodorus, one of his followers, to the following effect. "Tell me, Diodorus," said he, "if one of your slaves runs away, do you use any care to recover him?" 2. "Yes, indeed," answered he, "and I call others to my aid, by offering rewards for capturing him." "And if any of your slaves falls ill," continued Socrates, "do you pay any attention to him, and call in medical men, that he may not die?" "Certainly," replied the other. And if any one of your friends, who is far more valuable to you than all your slaves, is in danger of perishing of want, do you not think that it becomes you to take care of him, that his life may be saved? 3. But you are not ignorant that Hermogenes is not

ungrateful, and would be ashamed, if, after being assisted by you, he were not to serve you in return; and indeed to secure such a supporter as him, willing, well-disposed, steady, and not only able to do what he is directed, but capable of being useful of himself, and of taking forethought, and forming plans for you, I consider equivalent to the value of many slaves. 4. Good economists say that you ought to buy, when you can purchase for a little what is worth much; but now, in consequence of the troubled state of affairs, it is possible to obtain good friends at a very easy rate." 5. "You say well, Socrates," rejoined Diodorus; "and therefore tell Hermogenes to come to me." "No, by Jupiter," said Socrates, "I shall not; for I think it not so honourable for you to send for him as to go yourself to him; nor do I consider it a greater benefit to him than to you that this intercourse should take place." 6. Diodorus accordingly went to Hermogenes, and secured, at no great expense, a friend who made it his business to consider by what words or deeds he could profit or please Diodorus.

## BOOK III

### CHAPTER I

Socrates used to exhort those who aspired to public offices to learn the duties that would be required in them. The duties of a military commander, and his responsibilities, sect. 1-5. He must know many things besides military tactics, 6-11.

1. I WILL now show that Socrates was of great service to those who aspired to posts of honour, by rendering them attentive to the duties of the offices which they sought.

Having heard that Dionysodorus had arrived at the city, offering to teach the art of a general, he said to one of those who were with him, whom he observed to be desirous of obtaining that honour in the state, 2. "It is indeed unbecoming, young man, that he who

wishes to be commander of an army in his country should neglect to learn the duties of that office when he has an opportunity of learning them; and such a person would be far more justly punished by his country than one who should contract to make statues (for it), when he had not learned to make them; 3. for as the whole state, in the perils of war, is intrusted to the care of the general, it is likely that great advantages will occur if he act well, and great evils if he fall into error. How, then, would not he, who neglects to learn the duties of the office, while he is eager to be elected to it, be deservedly punished?" By making such observations, he induced the young man to go and learn.

4. When, after having learned, he returned to Socrates again, he began to joke upon him, saying, "Since Homer, my friends, has represented Agamemnon as dignified, does not this young man, after learning to be a general, seem to you to look more dignified than before? For as he who has learned to play the lyre is a lyrist, though he may not use the instrument, and he who has learned the art of healing is a physician, though he may not practise his art, so this youth will from henceforth be a general, though no one may elect him to command; but he who wants the proper knowledge is neither general nor physician, even though he be chosen to act as such by all the people in the world.

5. But," he continued, "in order that we may have a better knowledge of the military art, in case any one of us should have to command a troop or company under you, tell us how he began to teach you generalship?" "He began," replied the youth, "with the same thing with which he ended; for he taught me *tactics*, and nothing else." 6. "But," said Socrates, "how small a part of the qualifications of a general is this! For a general must be skilful in preparing what is necessary for war, able in securing provisions for his troops, a man of great contrivance and activity, careful, persevering, and sagacious; kind, and yet severe; open, yet crafty; careful of his own, yet ready to steal from others; profuse, yet rapacious; lavish of presents, yet eager to acquire money; cautious, yet enterprising; and



many other qualities there are, both natural and acquired, which he, who would fill the office of general with ability, must possess. 7. It is good, indeed, to be skilled in tactics; for a well-arranged army is very different from a disorderly one; as stones and bricks, wood and tiles, if thrown together in confusion, are of no use whatever; but when the stones and tiles, materials not likely to rot or decay, are placed at the bottom and the top, and the bricks and wood are arranged in the middle (as in building), a house, which is a valuable piece of property, is formed." 8. "What you have said, Socrates," rejoined the youth, "is an exact illustration of our practice; for in the field of battle we must place the bravest troops in the front and rear, and the cowardly in the middle, that they may be led on by those before them, and pushed forward by those behind." 9. "If indeed he has taught you to distinguish the brave and cowardly," rejoined Socrates, "that rule may be of use; but if not, what profit is there in what you have learned? for if he ordered you, in arranging a number of coins, to lay the best first and last, and the worst in the middle, and gave you no instructions how to distinguish the good and bad, his orders to you would be to no purpose." "But indeed," he replied, "he did not teach me this; so that we must distinguish the brave from the cowardly ourselves." 10. "Why should we not consider then," said Socrates, "how we may avoid mistakes as to that matter?" "I am willing," returned the young man. "If then we had to capture a sum of money, and were to place the most covetous men in front, should we not arrange them properly?" "It appears so to me." "And what must generals do when entering on a perilous enterprise? Must they not place the most ambitious in front?" "They at least," said the young man, "are those who are ready to brave danger for the sake of praise; and they are by no means difficult to discover, but will be everywhere conspicuous and easy to be selected." 11. "But did your instructor," inquired Socrates, "teach you to arrange an army, merely, or did he tell you in what direction, and in what manner, you must employ each division of

your forces?" "Not at all," replied he. "Yet there are many occasions, on which it is not proper to draw up an army, or to conduct it, in the same way." "But, by Jupiter, he gave me no explanation as to such occasions." "Go again, then, by all means," said Socrates, "and question him; for if he knows, and is not quite shameless, he will blush, after taking your money, to send you away in ignorance."

## CHAPTER II

A good general ought to take measures for the safety, maintenance, and success of his troops; and not to study his own honour alone, but that of his whole army.

1. HAVING met, on some occasion, a person who had been elected general, Socrates said to him, "Why is it, do you think, that Homer has styled Agamemnon 'Shepherd of the people'? Is it not for this reason, that as a shepherd must be careful that his sheep be safe, and have food, so a general must take care that his soldiers be safe, and have provisions, and that the object be effected for which they serve? and they serve, no doubt, that they may increase their gratifications by conquering the enemy. 2. Or why has he praised Agamemnon in the following manner, saying that he was

Both characters, a good king, and an efficient warrior?

Does he not mean that he would not have been 'an efficient warrior,' if he had fought courageously alone against the enemy, and if he had not been the cause of courage to his whole army; and that he would not have been 'a good king,' if he had attended to his own subsistence only, and had not been the cause of comfort to those over whom he ruled? 3. For a man is chosen king, not that he may take good care of himself, but that those who have chosen him may prosper by his means; and all men, when they take the field, take it that their lives may be rendered as happy as possible, and choose generals that they may conduct them to the accomplishment of that object. 4. It is incumbent on

the leader of an army, therefore, to render this to those who have chosen him their leader. Nor is it easy to find anything more honourable than such exertion, or more disgraceful than an opposite course of conduct."

Thus considering what was the merit of a good leader, he omitted other points in his character, and left only this, *that he should render those whom he commanded happy.*

### CHAPTER III

The duty of a commander of cavalry is twofold, to improve the condition both of his men and his horses; and not to leave the care of the horses to the troops, sect. 1-4. How he should train his men, and how he should be himself qualified to do so, 5-10. He should acquire oratorical power, that he may incite his men to exertion, and fire them with the desire of glory, 11-14.

1. I REMEMBER that he held a dialogue with a person who had been chosen Hipparch, to the following purport. "Could you tell me, young man," said he, "with what object you desired to be a Hipparch? It certainly was not for the sake of riding first among the cavalry; for the horse-archers are honoured with that dignity, as they ride even before the Hipparchs." "You say the truth," said the youth. "Nor was it, surely, for the sake of being noticed, for even madmen are noticed by everybody." "You say the truth in that respect also." 2. "But was it, then, that you expect to render the cavalry better, and present them in that condition to your country, and that, if there should be need for the services of cavalry, you hope, as their leader, to be the author of some advantage to the state?" "I do hope so, certainly." "And it will be truly honourable to you," continued Socrates, "if you are able to effect that object. But the command, to which you have been chosen, takes charge of both the horses and riders?" "It does so," said the young man. 3. "Come, then, tell me this first of all, how you propose to render the horses better?" "That," replied the other, "I do not

consider to be my business; for I think that each man, individually, must take care of his own horse." 4. "If, then," said Socrates, "some of the men should present their horses before you so diseased in the feet, so weak in the legs, or so feeble in body, and others theirs so ill-fed, that they could not follow you; others, theirs so unmanageable, that they would not remain where you posted them; others, theirs so vicious that it would not be possible to post them at all; what would be the use of such cavalry to you? Or how would you be able, at the head of them, to be of any service to your country?" "You admonish me well," said the youth, "and I will try to look to the horses as far as may be in my power." 5. "And will you not also endeavour," asked Socrates, "to make the riders better?" "I will," said he. "You will first of all, then, make them more expert in mounting their horses." "I ought to do so; for if any of them should fall off, they would thus be better prepared to recover themselves." 6. "If, then," said Socrates, "you should be obliged to hazard an engagement, whether will you order your men to bring the enemy down to the level sand on which you have been accustomed to ride, or will you try to exercise them on such ground as that on which the enemy may show themselves?" "The latter method will be the better," said the young man. 7. "Will you also take any care that the greatest possible number of your men may be able to hurl the dart on horseback?" "That will be better too," replied he. "And have you considered how to whet the courage of your cavalry, which makes them more courageous, and animate them against the enemy?" "If I have not yet considered," said he, "I will now try to do so." 8. "And have you at all considered how your cavalry may be induced to obey you? For without obedience you will have no profit either from horses or horsemen, spirited and valiant as they may be." "You say the truth, Socrates," said he; "but by what means can a leader most effectually induce them to obedience?" 9. "You are doubtless aware that in all circumstances men most willingly obey those whom they consider most able to

direct; for in sickness patients obey him whom they think the best physician; on ship-board, the passengers obey him whom they think the best pilot, and in agriculture, people obey him whom they deem the best husbandman." "Unquestionably," said the young man. "Is it not then likely," said Socrates, "that in horsemanship also, others will be most willing to obey him who appears to know best what he ought to do?" 10. "If, therefore, Socrates, I should myself appear the best horseman among them, will that circumstance be sufficient to induce them to obey me?" "If you convince them in addition," said Socrates, "that it is better and safer for them to obey you." "How, then, shall I convince them of that?" "With much more ease," replied Socrates, "than if you had to convince them that bad things are better and more profitable than good." 11. "You mean," said the young man, "that a commander of cavalry, in addition to his other qualifications, should study to acquire some ability in speaking." "And did you think," asked Socrates, "that you would command cavalry by silence? Have you not reflected, that whatever excellent principles we have learned according to law, principles by which we know how to live, we learned all through the medium of speech; and that whatever other valuable instruction any person acquires, he acquires it by means of speech likewise? Do not those who teach best, use speech most; and those who know the most important truths, discuss them with the greatest eloquence?" 12. Or have you not observed, that when a band of dancers and musicians is formed from this city, as that, for instance, which is sent to Delos, no one from any other quarter can compete with it; and that in no other city is manly grace shown by numbers of people like that which is seen here?" "What you say is true," said he. 13. "But it is not so much in sweetness of voice, or in size and strength of body, that the Athenians excel other people, as in ambition, which is the greatest incitement to whatever is honourable and noble." "This also is true," said he. 14. "Do you not think, then," said Socrates, "that if any one should study to improve the

cavalry here, the Athenians would excel other people in that department also (as well in the equipment of their arms and horses as in the good order of the men, and in boldly defying danger to encounter the enemy), if they thought that by such means they would acquire praise and honour?" "It is probable," said the young man. "Do not delay, therefore," added Socrates, "but try to excite your men to those exertions by which you will both be benefited yourself, and your countrymen through your means." "I will assuredly try," replied he.

## CHAPTER IV

Nicomachides complaining that the Athenians had not chosen him general, though he was experienced in war, but Antisthenes, who had seen no military service, Socrates proceeds to show that Antisthenes, although he had never filled the office of commander, might have qualities to indicate that he would fill it with success.

1. SEEING Nicomachides, one day, coming from the assembly for the election of magistrates, he asked him, "Who have been chosen generals, Nicomachides?" "Are not the Athenians the same as ever, Socrates?" he replied; "for they have not chosen me, who am worn out with serving from the time I was first elected, both as captain and centurion, and with having received so many wounds from the enemy (he then drew aside his robe, and showed the scars of the wounds), but have elected Antisthenes, who has never served in the heavy-armed infantry, nor done anything remarkable in the cavalry, and who indeed knows nothing, but how to get money." 2. "Is it not good, however, to know this," said Socrates, "since he will then be able to get necessaries for the troops?" "But merchants," replied Nicomachides, "are able to collect money; and yet would not, on that account, be capable of leading an army." 3. "Antisthenes, however," continued Socrates, "is given to emulation, a quality necessary in a general. Do you not know that whenever he has been chorus-manager he has gained the superiority in all his



choruses?" "But, by Jupiter," rejoined Nicomachides, "there is nothing similar in managing a chorus and an army." 4. "Yet Antisthenes," said Socrates, "though neither skilled in music nor in teaching a chorus, was able to find out the best masters in these departments." "In the army, accordingly," exclaimed Nicomachides, "he will find others to range his troops for him, and others to fight for him!" 5. "Well, then," rejoined Socrates, "if he find out and select the best men in military affairs, as he has done in the conduct of his choruses, he will probably attain superiority in this respect also; and it is likely that he will be more willing to spend money for a victory in war on behalf of the whole state, than for a victory with a chorus in behalf of his single tribe." 6. "Do you say, then, Socrates," said he, "that it is in the power of the same man to manage a chorus well, and to manage an army well?" "I say," said Socrates, "that over whatever a man may preside, he will, if he knows what he needs, and is able to provide it, be a good president, whether he have the direction of a chorus, a family, a city, or an army." 7. "By Jupiter, Socrates," cried Nicomachides, "I should never have expected to hear from you that good managers of a family would also be good generals." "Come, then," proceeded Socrates, "let us consider what are the duties of each of them, that we may understand whether they are the same, or are in any respect different." "By all means," said he. 8. "Is it not, then, the duty of both," asked Socrates, "to render those under their command obedient and submissive to them?" "Unquestionably." "Is it not also the duty of both to appoint fitting persons to fulfil the various duties?" "That is also unquestionable." "To punish the bad, and to honour the good, too, belongs, I think, to each of them." "Undoubtedly." 9. "And is it not honourable in both to render those under them well-disposed towards them?" "That also is certain." "And do you think it for the interest of both to gain for themselves allies and auxiliaries or not?" "It assuredly is for their interest." "Is it not proper for both also to be careful of their resources?" "Assur-

edly." "And is it not proper for both, therefore, to be attentive and industrious in their respective duties?" 10. "All these particulars," said Nicomachides, "are common alike to both; but it is not common to both to fight." "Yet both have doubtless enemies," rejoined Socrates. "That is probably the case," said the other. "Is it not for the interest of both to gain the superiority over those enemies?" 11. "Certainly; but to say nothing on that point, what, I ask, will skill in managing a household avail, if it be necessary to fight?" "It will doubtless, in that case, be of the greatest avail," said Socrates; "for a good manager of a house, knowing that nothing is so advantageous or profitable as to get the better of your enemies when you contend with them, nothing so unprofitable and prejudicial as to be defeated, will zealously seek and provide everything that may conduce to victory, will carefully watch and guard against whatever tends to defeat, will vigorously engage if he sees that his force is likely to conquer, and, what is not the least important point, will cautiously avoid engaging if he find himself insufficiently prepared. 12. Do not, therefore, Nicomachides," he added, "despise men skilful in managing a household; for the conduct of private affairs differs from that of public concerns only in magnitude; in other respects they are similar; but what is most to be observed, is, that neither of them are managed without men, and that private matters are not managed by one species of men, and public matters by another; for those who conduct public business make use of men not at all differing in nature from those whom the managers of private affairs employ; and those who know how to employ them, conduct either private or public affairs judiciously, while those who do not know, will err in the management of both."

## CHAPTER V

Conversation of Socrates with Pericles the younger on the manner in which the Athenians might be made to recover their ancient spirit and ambition. They ought to be reminded of the deeds of their ancestors, sect. 1-12; and to be taught that indolence has been the cause of their degeneracy, 13. They ought to revive the institutions of their forefathers, or imitate those of the Lacedæmonians, 14; and to pay great attention to military affairs, 15-25. How the territory of Attica might be best secured against invasion, 26-28.

1. CONVERSING, on one occasion, with Pericles, the son of the great Pericles, Socrates said, "I have hopes, Pericles, that under your leadership the city will become more eminent and famous in military affairs, and will get the better of her enemies." "I wish, Socrates," said Pericles, "that what you say may happen; but how such effects are to be produced, I cannot understand." "Are you willing, then," asked Socrates, "that we should have some conversation on these points, and consider how far there is a possibility of effecting what we desire?" "I am quite willing," replied Pericles.
2. "Are you aware, then," said Socrates, "that the Athenians are not at all inferior in number to the Bœotians?" "I am," said Pericles. "And whether do you think that a greater number of efficient and well-formed men could be selected from the Bœotians, or from the Athenians?" "The Athenians do not appear to me to be inferior in this respect." "And which of the two peoples do you consider to be best disposed towards each other?" "I think that the Athenians are; for many of the Bœotians, being oppressed by the Thebans, entertain hostile feelings towards them. But at Athens I see nothing of the kind."
3. "But the Athenians are moreover of all people most eager for honour and most friendly in disposition; qualities which most effectually impel men to face danger in the cause of glory and of their country." "The Athenians are certainly not to be found fault with in these respects." "And assuredly there is no people that have a record of greater or more numerous exploits of their

ancestors than the Athenians; a circumstance by which many are prompted and stimulated to cultivate manly courage and to become brave." 4. "All that you say is true, Socrates, but you see that since the slaughter of the thousand occurred at Lebadæia under Tolmides, and that at Delium under Hippocrates, the reputation of the Athenians has been lessened as far as regards the Bœotians, and the spirit of the Bœotians has been raised as far as regards the Athenians, so that the Bœotians, indeed, who formerly did not dare, even on their own soil, to meet the Athenians in the field without the aid of the Spartans and other Peloponnesians, now threaten to invade Attica single-handed; while the Athenians, who formerly, when the Bœotians were unsupported, ravaged Bœotia, are afraid lest the Bœotians should lay waste Attica." 5. "I perceive, indeed," said Socrates, "that such is the case; but the city seems to me now to be more favourably disposed for any good general; for confidence produces in men carelessness, indolence, and disobedience, but fear renders them more attentive, obedient, and orderly. 6. You may form a notion of this from people in a ship; for as long as they fear nothing, they are all in disorder, but as soon as they begin to dread a storm, or the approach of an enemy, they not only do everything that they are told to do, but are hushed in silence, waiting for the directions to be given, like a band of dancers." 7. "Well then," said Pericles, "if they would now, assuredly, obey, it would be time for us to discuss how we might incite them to struggle to regain their ancient spirit, glory, and happiness." 8. "If then," said Socrates, "we wished them to claim property of which others were in possession, we should most effectively urge them to lay claim to it, if we proved that it belonged to their fathers, and was their rightful inheritance; and since we wish that they should strive for pre-eminence in valour, we must show them that such pre-eminence was indisputably theirs of old, and that if they now exert themselves to recover it, they will be the most powerful of all people." 9. "How, then, can we convince them of this?" "I think that we may do so, if we remind them that they

have heard that their most ancient forefathers, of whom we have any knowledge, were the bravest of men."

10. "Do you allude to the dispute between the gods, of which Cecrops and his assessors had the decision on account of their valour?" "I do allude to that, and to the education and birth of Erechtheus, and the war which occurred in his time with the people of the whole adjoining continent, as well as that which was waged under the Heracleidæ against the Peloponnesians, and all the wars that were carried on under Theseus, in all of which they showed themselves the bravest people of their time; 11. and also, if you please, to what their descendants have since done, who lived not long before our day, not only contending, with their own unassisted strength, against the lords of all Asia and Europe, as far as Macedonia (who inherited vast power and wealth from their ancestors, and who had themselves performed great achievements), but also distinguished themselves, in conjunction with the Peloponnesians, both by land and sea. They, doubtless, are celebrated as having far surpassed other men of their time." "They are so," said Pericles. 12. "In consequence, though many migrations occurred in Greece, they remained in their own country; and many, when contending for their rights, submitted their claims to their arbitration, while many others, also, when persecuted by more powerful people, sought refuge with them." 13. "I wonder, indeed, Socrates," said Pericles, "how our city ever degenerated." "I imagine," said Socrates, "that as some athletes, owing to being prominent and distinguished, grow idle, and are left behind by their antagonists, so likewise the Athenians, after attaining great pre-eminence, grew neglectful of themselves, and consequently became degenerate."

14. "By what means, then," said Pericles, "could they now recover their pristine dignity?" "It appears to me," replied Socrates, "not at all difficult to discover; for I think that if they learn what were the practices of their ancestors, and observe them not less diligently than they, they will become not at all inferior to them; but if they do not take that course, yet, if they imitate

those who are now at the head of Greece, adopting the same principles as they do, and practising the same with diligence equal to theirs, they will stand not at all below them, and, if they use greater exertion, even above them." 15. "You intimate," returned Pericles, "that honour and virtue are far away from our city; for when will the Athenians reverence their elders as the Spartans do, when they begin, even by their own fathers, to show disrespect to older men? Or when will they exercise themselves like them, when they not only are regardless of bodily vigour, but deride those who cultivate it? 16. Or when will they obey the magistrates like them, when they make it their pride to set them at nought? Or when will they be of one mind like them, when, instead of acting in concert for their mutual interests, they inflict injuries on one another, and envy one another more than they envy the rest of mankind? More than any other people, too, do they dispute in their private and public meetings; they institute more law-suits against one another, and prefer thus to prey upon one another than to unite for their mutual benefit. They conduct their public affairs as if they were those of a foreign state; they contend about the management of them, and rejoice, above all things, in having power to engage in such contests. 17. From such conduct much ignorance and baseness prevail in the republic, and much envy and mutual hatred are engendered in the breasts of the citizens; on which accounts I am constantly in the greatest fear lest some evil should happen to the state too great for it to bear." 18. "Do not by any means suppose, Pericles," rejoined Socrates, "that the Athenians are thus disordered with an incurable depravity. Do you not see how orderly they are in their naval proceedings, how precisely they obey the presidents in the gymnastic games, and how, in the arrangement of the choruses, they submit to the directions of their teachers in a way inferior to none?" 19. "This is indeed surprising," said Pericles, "that men of that class should obey those who are set over them, and that the infantry and cavalry, who are thought to excel the ordinary citizens in worth and



valour, should be the least obedient of all the people." 20. "The council of the Areopagus, too," said Socrates, "is it not composed of men of approved character?" "Undoubtedly," replied Pericles. "And do you know of any judges who decide causes, and conduct all their business, with more exact conformity to the laws, or with more honour and justice?" "I find no fault with them," said Pericles. "We must not therefore despair," said Socrates, "as if we thought that the Athenians are not inclined to be lovers of order." 21. "Yet in military affairs," observed Pericles, "in which it is most requisite to act with prudence, and order, and obedience, they pay no regard to such duties." "It may be so," returned Socrates, "for perhaps in military affairs men who are greatly deficient in knowledge have the command of them. Do you not observe that of harp-players, choristers, dancers, wrestlers, or pancratiasts, no one ventures to assume the direction who has not the requisite knowledge for it, but that all, who take the lead in such matters, are able to show from whom they learned the arts in which they are masters; whereas the most of our generals undertake to command without previous study? 22. I do not, however, imagine you to be one of that sort; for I am sensible that you can tell when you began to learn generalship not less certainly than when you began to learn wrestling. I am sure, too, that you have learned, and keep in mind, many of your father's principles of warfare, and that you have collected many others from every quarter whence it was possible to acquire anything that would add to your skill as a commander. 23. I have no doubt that you take great care that you may not unawares be ignorant of anything conducive to generalship, and that, if you have ever found yourself deficient in any such matters, you have applied to persons experienced in them, sparing neither presents nor civilities, that you might learn from them what you did not know, and might render them efficient helpers to you." 24. "You make me well aware, Socrates," said Pericles, "that you do not say this from a belief that I have diligently attended to these matters, but from a wish to convince me that

he who would be a general must attend to all such studies; and I indeed agree with you in that opinion."

25. "Have you considered this also, Pericles," asked Socrates, "that on the frontier of our territories lie great mountains, extending down to Bœotia, through which there lead into our country narrow and precipitous defiles; and that our country is girded by strong mountains, as it lies in the midst of them?" "Certainly," said he. 26. "Have you heard, too, that the Mysians and Pisidians, who occupy extremely strong positions in the country of the Great King, and who are lightly armed, are able to make descents on the king's territory, and do it great damage, while they themselves preserve their liberty?" "This, too, I have heard," said Pericles. 27. "And do you not think that the Athenians," said Socrates, "if equipped with light arms while they are of an age for activity, and occupying the mountains that fence our country, might do great mischief to our enemies, and form a strong bulwark for the inhabitants of our country?" "I think, Socrates," said he, "that all these arrangements would be useful." 28. "If these plans, then," concluded Socrates, "appear satisfactory to you, endeavour, my excellent friend, to act upon them; for whatsoever of them you carry into execution, it will be an honour to yourself and an advantage to the state; and if you fail in the attempt for want of power, you will neither injure the state nor disgrace yourself."

## CHAPTER VI

Socrates, by his usual process of interrogation, leads Glaucon, a young man who was extravagantly desirous of a post in the government, to confess that he was entirely destitute of the knowledge necessary for the office to which he aspired. He then shows that, unless a ruler has acquired an exact knowledge of state affairs, he can do no good to his country or credit to himself.

I. WHEN Glaucon, the son of Ariston, attempted to harangue the people, from a desire, though he was not

yet twenty years of age, to have a share in the government of the state, no one of his relatives, or other friends, could prevent him from getting himself dragged down from the tribunal, and making himself ridiculous; but Socrates alone, who had a friendly feeling towards him on account of Charmides the son of Glaucon, as well as on account of Plato, stopped him.

2. Meeting him by chance, he first stopped him by addressing him as follows, that he might be willing to listen to him: "Glaucon," said he, "have you formed an intention to govern the state for us?" "I have, Socrates," replied Glaucon. "By Jupiter," rejoined Socrates, "it is an honourable office, if any other among men be so; for it is certain that, if you attain your object, you will be able yourself to secure whatever you may desire, and will be in a condition to benefit your friends; you will raise your father's house, and increase the power of your country; you will be celebrated, first of all in your own city, and afterwards throughout Greece, and perhaps also, like Themistocles, among the Barbarians; and, wherever you may be, you will be an object of general admiration." 3. Glaucon, hearing this, was highly elated, and cheerfully stayed to listen. Socrates next proceeded to say, "But it is plain, Glaucon, that if you wish to be honoured, you must benefit the state." "Certainly," answered Glaucon. "Then, in the name of the gods," said Socrates, "do not hide from us, but inform us with what proceeding you will begin to benefit the state?" 4. But as Glaucon was silent, as if just considering how he should begin, Socrates said, "As, if you wished to aggrandise the family of a friend, you would endeavour to make it richer, tell me whether you will in like manner also endeavour to make the state richer?" "Assuredly," said he. 5. "Would it then be richer, if its revenues were increased?" "That is at least probable," said Glaucon. "Tell me then," proceeded Socrates, "from what the revenues of the state arise, and what is their amount; for you have doubtless considered, in order that if any of them fall short, you may make up the deficiency, and that if any of them fail, you may procure

fresh supplies." "These matters, by Jupiter," replied Glaucon, "I have not considered." 6. "Well then," said Socrates, "if you have omitted to consider this point, tell me at least the annual expenditure of the state; for you undoubtedly mean to retrench whatever is superfluous in it." "Indeed," replied Glaucon, "I have not yet had time to turn my attention to that subject." "We will therefore," said Socrates, "put off making our state richer for the present; for how is it possible for him who is ignorant of its expenditure and its income to manage those matters?" 7. "But, Socrates," observed Glaucon, "it is possible to enrich the state at the expense of our enemies." "Extremely possible indeed," replied Socrates, "if we be stronger than they; but if we be weaker, we may lose all that we have." "What you say is true," said Glaucon. 8. "Accordingly," said Socrates, "he who deliberates with whom he shall go to war, ought to know the force both of his own country and of the enemy, so that, if that of his own country be superior to that of the enemy, he may advise it to enter upon the war, but, if inferior, may persuade it to be cautious of doing so." "You say rightly," said Glaucon. 9. "In the first place, then," proceeded Socrates, "tell us the strength of the country by land and sea, and next that of the enemy." "But, by Jupiter," exclaimed Glaucon, "I should not be able to tell you on the moment, and at a word." "Well, then, if you have it written down," said Socrates, "bring it, for I should be extremely glad to hear what it is." "But to say the truth," replied Glaucon, "I have not yet written it down." 10. "We will therefore put off considering about war before everything else," said Socrates, "for it is very likely that, on account of the magnitude of those subjects, and as you are just commencing your administration, you have not yet examined into them. But to the defence of the country, I am quite sure that you have directed your attention, and that you know how many garrisons are in advantageous positions, and how many not so, what number of men would be sufficient to maintain them, and what number would be insufficient, and that you will advise

your countrymen to make the garrisons in advantageous positions stronger, and to remove the useless ones."

11. "By Jove," replied Glaucon, "(I shall recommend them to remove) them all, as they keep guard so negligently, that the property is secretly carried off out of the country." "Yet if we remove the garrisons," said Socrates, "do you not think that liberty will be given to anybody that pleases to pillage? But," added he, "have you gone personally, and examined as to this fact, or how do you know that the garrisons conduct themselves with such negligence?" "I form my conjectures," said he. "Well then," inquired Socrates, "shall we settle about these matters also, when we no longer rest upon conjecture, but have obtained certain knowledge?" "Perhaps that," said Glaucon, "will be the better course."

12. "To the silver mines, however," continued Socrates, "I know that you have not gone, so as to have the means of telling us why a smaller revenue is derived from them than came in some time ago." "I have not gone thither," said he. "Indeed the place," said Socrates, "is said to be unhealthy, so that, when it is necessary to bring it under consideration, this will be a sufficient excuse for you."

"You jest with me," said Glaucon.

13. "I am sure, however," proceeded Socrates, "that you have not neglected to consider, but have calculated, how long the corn, which is produced in the country, will suffice to maintain the city, and how much it requires for the year, in order that the city may not suffer from scarcity unknown to you, but that, from your own knowledge, you may be able, by giving your advice concerning the necessities of life, to support the city, and preserve it."

"You propose a vast field for me," observed Glaucon, "if it will be necessary for me to attend to such subjects."

14. "Nevertheless," proceeded Socrates, "a man cannot order his house properly, unless he ascertains all that it requires, and takes care to supply it with everything necessary; but since the city consists of more than ten thousand houses, and since it is difficult to provide for so many at once, how is it that you have not tried to aid one first of all, suppose that of your

uncle, for it stands in need of help? If you be able to assist that one, you may proceed to assist more; but if you be unable to benefit one, how will you be able to benefit many? Just as it is plain that, if a man cannot carry the weight of a talent, he need not attempt to carry a greater weight." 15. "But I would improve my uncle's house," said Glaucon, "if he would but be persuaded by me." "And then," resumed Socrates, "when you cannot persuade your uncle, do you expect to make all the Athenians, together with your uncle, yield to your arguments? 16. Take care, Glaucon, lest, while you are eager to acquire glory, you meet with the reverse of it. Do you not see how dangerous it is for a person to speak of, or undertake, what he does not understand? Contemplate, among other men, such as you know to be characters that plainly talk of, and attempt to do, what they do not know, and consider whether they appear to you, by such conduct, to obtain more applause or censure, whether they seem to be more admired or despised. 17. Contemplate, again, those who have some understanding of what they say and do, and you will find, I think, in all transactions, that such as are praised and admired are of the number of those who have most knowledge, and that those who incur censure and neglect are among those that have least. 18. If therefore you desire to gain esteem and reputation in your country, endeavour to succeed in gaining a knowledge of what you wish to do; for if, when you excel others in this qualification, you proceed to manage the affairs of the state, I shall not wonder if you very easily obtain what you desire."

## CHAPTER VII

Socrates exhorts Charmides, a man of ability, and acquainted with public affairs, to take part in the government, that he may not be charged with indolence, sect. 1-4. As Charmides distrusts his abilities for public speaking, Socrates encourages him by various observations, 5-9.

1. OBSERVING that Charmides, the son of Glaucon, a man of worth, and of far more ability than those who



then ruled the state, hesitated to address the people, or to take part in the government of the city, he said to him, "Tell me, Charmides, if any man, who was able to win the crown in the public games, and, by that means, to gain honour for himself, and make his birth-place more celebrated in Greece, should nevertheless refuse to become a combatant, what sort of person would you consider him to be?" "I should certainly think him indolent and wanting in spirit," replied Charmides. 2. "And if any one were able," continued Socrates, "by taking part in public affairs, to improve the condition of his country, and thus to attain honour for himself, but should yet shrink from doing so, might not he be justly regarded as wanting in spirit?" "Perhaps so," said Charmides; "but why do you ask me that question?" "Because," replied Socrates, "I think that you yourself, though possessed of sufficient ability, yet shrink from engaging even in those affairs in which it is your duty as a citizen to take a share." 3. "But in what transaction have you discovered my ability," said Charmides, "that you bring this charge against me?" "In those conferences," answered Socrates, "in which you meet those who are engaged in the government of the state; for when they consult you on any point, I observe that you give them excellent advice, and that, when they are in any way in the wrong, you offer judicious objections." 4. "But it is not the same thing, Socrates," said he, "to converse with people in private, and to try one's powers at a public assembly." "Yet," said Socrates, "he that is able to count, can count with no less exactness before a multitude than alone, and those who can play the harp best in solitude are also the best performers on it in company." 5. "But do you not see," said Charmides, "that bashfulness and timidity are naturally inherent in mankind, and affect us far more before a multitude than in private conversations?" "But I am prompted to remind you," answered Socrates, "that while you neither feel bashfulness before the most intelligent, nor timidity before the most powerful, it is in the presence of the most foolish and weak that you are ashamed to

6. And is it the fullers among them, or the cobblers, or the agricultural labourers, or the carpenters, or the copper-smiths, or the ship-merchants, or those who barter in the market, and meditate what they may buy for little and sell for more, that you are ashamed to address? For it is of all such characters that the assembly is composed. 7. How then do you think that your conduct differs from him, who, being superior to well-practised opponents, should yet fear the unpractised? For is not this the case with you, that though you converse at your ease with those who have attained eminence in state affairs, and of whom some undervalue you, and though you are far superior to many who make it their business to address the people, you yet shrink from uttering your sentiments before men who have never thought of political affairs, and who have shown no disrespect for your talents, from an apprehension that you may be laughed at?" 8. "And do not the people in the assembly," asked Charmides, "appear to you often to laugh at those who speak with great judgment?" "Yes," said Socrates, "and so do the other sort of people; and therefore I wonder at you, that you so easily silence one class of persons when they do so, and yet think that you shall not be able to deal with another. 9. Be not ignorant of yourself, my friend, and do not commit the error which the majority of men commit; for most persons, though they are eager to look into the affairs of others, give no thought to the examination of their own. Do not you, then, neglect this duty, but strive more and more to attend to yourself; and do not be regardless of the affairs of your country, if any department of them can be improved by your means; for, if they are in a good condition, not only the rest of your countrymen, but your own friends and yourself, will reap the greatest benefit."

## CHAPTER VIII

Socrates meets the captious questions of Aristippus about goodness and beauty in such a manner as to show that nothing is good or bad in itself, but only with reference to some object, sect. 1-3; and that nothing is beautiful or otherwise in itself, but that the beautiful must be considered with regard to the useful, 4-7. His remarks on buildings, to the same effect, 8-10.

1. WHEN Aristippus attempted to confute Socrates, as he himself had previously been confuted by him, Socrates, wishing to benefit those who were with him, gave his answers, not like those who are on their guard lest their words be perverted, but like those who are persuaded that they ought above all things to do what is right. 2. What Aristippus had asked him, was, "whether he knew anything good," in order that if he should say any such thing as food, or drink, or money, or health, or strength, or courage, he might prove that it was sometimes an evil. But Socrates, reflecting that if anything troubles us, we want something to relieve us from it, replied, as it seemed best to do, "Do you ask me whether I know anything good for a fever?" 3. "I do not." "Anything good for soreness of the eyes?" "No." "For hunger?" "No, nor for hunger either." "Well then," concluded Socrates, "if you ask me whether I know anything good that is good for nothing, I neither know anything, nor wish to know." 4. Aristippus again asking him if he knew anything beautiful, he replied, "Many things." "Are they then," inquired Aristippus, "all like each other?" "Some of them," answered Socrates, "are as unlike one another as it is possible for them to be." "How then," said he, "can what is beautiful be unlike what is beautiful?" "Because, assuredly," replied Socrates, "one man, who is beautifully formed for wrestling, is unlike another who is beautifully formed for running; and a shield, which is beautifully formed for defence, is as unlike as possible to a dart, which is beautifully formed for being forcibly and swiftly hurled." 5. "You answer me," said Aristippus, "in the same manner as when I asked you whether you knew anything good." "And do you

imagine," said Socrates, "that the good is one thing, and the beautiful another? Do you not know that with reference to the same objects all things are both beautiful and good? Virtue, for instance, is not good with regard to some things and beautiful with regard to others; and persons, in the same way, are called beautiful and good with reference to the same objects; and human bodies, too, with reference to the same objects, appear beautiful and good; and in like manner all other things, whatever men use, are considered beautiful and good with reference to the objects for which they are serviceable." 6. "Can a dung-basket, then," said Aristippus, "be a beautiful thing?" "Yes, by Jupiter," returned Socrates, "and a golden shield may be an ugly thing, if the one be beautifully formed for its particular uses, and the other ill formed." 7. "Do you say, then, that the same things may be both beautiful and ugly?" "Yes, undoubtedly, and also that they may be good and bad; for oftentimes what is good for hunger is bad for a fever, and what is good for a fever is bad for hunger; oftentimes what is beautiful in regard to running is the reverse in regard to wrestling, and what is beautiful in regard to wrestling is the reverse in regard to running; for whatever is good is also beautiful, in regard to purposes for which it is well adapted, and whatever is bad is the reverse of beautiful, in regard to purposes for which it is ill adapted."

8. When Socrates said, too, that the same houses that were beautiful were also useful, he appeared to me to instruct us what sort of houses we ought to build. He reasoned on the subject thus, "Should not he, who purposes to have a house such as it ought to be, contrive that it may be most pleasant, and at the same time most useful, to live in? 9. This being admitted," he said, "is it not, then, pleasant to have it cool in summer, and warm in winter?" When his hearers had assented to this, he said, "In houses, then, that look to the south, does not the sun, in the winter, shine into the porticoes, while, in the summer, it passes over our heads, and above the roof, and casts a shade? If it is well, therefore, that houses should thus be made, ought we not to

build the parts towards the south higher, that the sun in winter may not be shut out, and the parts towards the north lower, that the cold winds may not fall violently on them? 10. To sum up the matter briefly, that would be the most pleasant and the most beautiful residence, in which the owner, at all seasons, would find the most satisfactory retreat, and deposit what belongs to him with the greatest safety."

Paintings and coloured decorations of the walls deprive us, he thought, of more pleasure than they give.

The most suitable ground for temples and altars, he said, was such as was most open to view, and least trodden by the public; for that it was pleasant for people to pray as they looked on them, and pleasant to approach them in purity.

## CHAPTER IX

Various definitions of *fortitude*, *prudence* and *temperance*, *madness*, *envy*, *idleness*, *command*, *happiness*, given by Socrates. *Fortitude* is not equal in all men; it may be increased by exercise, sect. 1-3. *Prudence* and *temperance* not distinct from each other, 4. Justice, as well as other virtues, is wisdom, 5. The opposite to prudence is *madness*; ignorance distinct from *madness*, 6; 7. *Envy* is uneasiness of mind at the contemplation of the happiness of others, 8. *Idleness* is forbearance from useful occupation, 9. *Command* is exercised not by those who bear the name, merely, of kings and rulers, but by those who know how to command, 10-13. The best object of human life is *to act well*; the difference between *acting well* and *acting fortunately*, 14, 15.

1. BEING asked, again, whether *Fortitude* was a quality acquired by education, or bestowed by nature, "I think," said he, "that as one body is by nature stronger for enduring toil than another body, so one mind may be by nature more courageous in meeting dangers than another mind; for I see that men who are brought up under the same laws and institutions differ greatly from each other in courage. 2. I am of opinion, however, that every natural disposition may be improved, as to fortitude, by training and exercise; for it is evident that

the Scythians and Thracians would not dare to take bucklers and spears and fight with the Lacedæmonians; and it is certain that the Lacedæmonians would not like to fight the Thracians with small shields and javelins, or the Scythians with bows. 3. In other things, also, I see that men differ equally from one another by nature, and make great improvements by practice; from which it is evident that it concerns all, as well the naturally ingenious as the naturally dull, to learn and study those arts in which they desire to become worthy of commendation."

4. *Prudence* and *Temperance* he did not distinguish; for he deemed that he who knew what was honourable and good, and how to practise it, and who knew what was dishonourable, and how to avoid it, was both prudent and temperate. Being also asked whether he thought that those who knew what they ought to do, but did the contrary, were prudent and temperate, he replied, "No more than I think the [openly] imprudent and intemperate to be so; for I consider that all [prudent and temperate] persons choose from what is possible what they judge for their interest, and do it; and I therefore deem those who do not act [thus] judiciously to be neither prudent nor temperate."

5. He said, too, that justice, and every other virtue, was [a part of] prudence, for that everything just, and everything done agreeably to virtue, was honourable and good; that those who could discern those things, would never prefer anything else to them; that those who could not discern them, would never be able to do them, but would even go wrong if they attempted to do them; and that the prudent, accordingly, did what was honourable and good, but that the imprudent could not do it, but went wrong even if they attempted to do it; and that since, therefore, all just actions, and all actions that are honourable and good, are done in agreement with virtue, it is manifest that justice, and every other virtue, is [comprehended in] prudence.

6. The opposite to prudence, he said, was *Madness*; he did not, however, regard ignorance as madness; though for a man to be ignorant of himself, and to



fancy and believe that he knew what he did not know, he considered to be something closely bordering on madness. The multitude, he observed, do not say that those are mad who make mistakes in matters of which most people are ignorant, but call those only mad who make mistakes in affairs with which most people are acquainted; 7. for if a man should think himself so tall as to stoop when going through the gates in the city wall, or so strong as to try to lift up houses, or attempt anything else that is plainly impossible to all men, they say that he is mad; but those who make mistakes in small matters are not thought by the multitude to be mad; but just as they call "strong desire" "love," so they call "great disorder of intellect" "madness."

8. Considering what *Envy* was, he decided it to be a certain annoyance, not such as arises, however, at the ill success of friends, nor such as is felt at the good success of enemies, but those only, he said, were envious who were annoyed at the good success of their friends. When some expressed surprise, that any one who had a friendly feeling for another should feel annoyed at his good fortune, he reminded them that many are so disposed towards others as to be incapable of neglecting them if they are unfortunate, but would relieve them in ill fortune, though they are annoyed at their good fortune. This feeling, he said, could never arise in the breast of a sensible man, but that the foolish were constantly affected with it.

9. Considering what *Idleness* was, he said that he found most men did something; for that dice-players and buffoons did something; but he said that all such persons were idle, for it was in their power to go and do something better; he observed that a man was not idle, however, in passing from a better employment to a worse, but that, if he did so, he, as he [previously] had occupation, acted in that respect viciously.

10. *Kings* and *Commanders*, he said, were not those who held sceptres merely, or those elected by the multitude, or those who gained authority by lot, or those who attained it by deceit, but those who knew how to command. 11. For when some one admitted that it

was the part of a commander to enjoin what another should do, and the part of him who was commanded, to obey, he showed that in a ship the skilful man is the commander, and that the owner and all the other people in the ship were obedient to the man of knowledge; that, in agriculture, those who had farms, in sickness, those who were ill, in bodily exercises, those who practised them, and indeed all other people, who had any business requiring care, personally took the management of it if they thought that they understood it, but if not, that they were not only ready to obey men of knowledge who were present, but even sent for such as were absent, in order that, by yielding to their directions, they might do what was proper. In spinning, too, he pointed out that women commanded men, as the one knew how to spin, and the other did not know.

12. But if any one remarked in reply to these observations, that a tyrant is at liberty not to obey judicious advisers, he would say, "And how is he at liberty not to obey, when a penalty hangs over him that does not obey a wise monitor? for in whatever affair a person does not obey a prudent adviser, he will doubtless err, and, by erring, will incur a penalty." 13. If any one also observed that a tyrant might put to death a wise counsellor, "And do you think," he would say, "that he who puts to death the best of his allies goes unpunished, or that he is exposed only to casual punishment? Whether do you suppose that a man who acts thus lives in safety, or, rather, by such conduct brings immediate destruction on himself?"

14. When some one asked him what pursuit he thought best for a man, he replied, "good conduct." When he asked him again whether he thought "good fortune" a pursuit, he answered, "'Fortune' and 'Conduct' I think entirely opposed; for, for a person to light on anything that he wants without seeking it, I consider to be 'good fortune,' but to achieve anything successfully by learning and study, I regard as 'good conduct;' and those who make this the object of their pursuit appear to me to do well."

15. The best men, and those most beloved by the

gods, he observed, were those who, in agriculture, performed their agricultural duties well, those who, in medicine, performed their medical duties well, and those who, in political offices, performed their public duties well; but he who did nothing well, he said, was neither useful for any purpose, nor acceptable to the gods.

## CHAPTER X

Socrates was desirous to benefit artisans by discoursing with them on the principles of their several arts. Of painting, sect. 1. Of representing perfect beauty, 2. Of expressing the affections of the mind, 3-5. Of statuary, 6-8. In what the excellence of a corslet consists, 9-14.

1. WHENEVER he conversed with any of those who were engaged in arts or trades, and who wrought at them for gain, he proved of service to them. Visiting Parrhasius the painter one day, and entering into conversation with him, he said, "Pray, Parrhasius, is not painting the representation of visible objects! At least you represent substances, imitating them by means of colour, hollow and high, dark and light, hard and soft, rough and smooth, fresh and old." "What you say is true," said Parrhasius. 2. "And when you would represent beautiful figures, do you, since it is not easy to find one person with every part perfect, select, out of many, the most beautiful parts of each, and thus represent figures beautiful in every part?" "We do so," said he. 3. "And do you also," said Socrates, "give imitations of the disposition of the mind, as it may be most persuasive, most agreeable, most friendly, most full of regret, or most amiable? Or is this imitable?" "How can that be imitated, Socrates," said he, "which has neither proportion, nor colour, nor any of the qualities which you just now mentioned, and is not even a visible object?" 4. "Is it not often observable in a man that he regards others with a friendly or unfriendly look?" "I think so," said he. "Is this then possible to be copied in the eyes?" "Assuredly." "And at the good or ill fortune of

people's friends, do those who are affected at it, and those who are not, appear to you to have the same sort of look?" "No, indeed; for they look cheerful at their good, and sad at their evil, fortune." "Is it possible, then, to imitate these looks?" "Unquestionably." 5. "Surely, also, nobleness and generosity of disposition, meanness and illiberality, modesty and intelligence, insolence and stupidity, show themselves both in the looks and gestures of men, whether they stand or move." "What you say is just." "Can these peculiarities be imitated?" "Certainly." "Whether, then," said Socrates, "do you think that people look with more pleasure on paintings in which beautiful, and good, and lovely characters are exhibited, or those in which the deformed, and evil, and detestable are represented?" "There is a very great difference indeed, Socrates," replied Parrhasius.

6. Going once, too, into the workshop of Cleito, the statuary, and beginning to converse with him, he said, "I see and understand, Cleito, that you make figures of various kinds, runners and wrestlers, pugilists and pancratiasts, but how do you put into your statues that which most attracts the beholders through the eye, the lifelike appearance?" 7. As Cleito hesitated, and did not immediately answer, Socrates proceeded to ask, "Do you make your statues appear more lifelike by assimilating your work to the figures of the living?" "Certainly," said he. "Do you not then make your figures appear more like reality, and more striking, by imitating the parts of the body, that are drawn up or drawn down, compressed or spread out, stretched or relaxed, by the gesture?" "Undoubtedly," said Cleito. "And the representation of the passions of men engaged in any act, does it not excite a certain pleasure in the spectators?" "It is natural, at least, that it should be so," said he. "Must you not, then, copy the menacing looks of combatants? And must you not imitate the countenance of conquerors, as they look joyful?" "Assuredly," said he. "A statuary, therefore," concluded Socrates, "must express the workings of the mind by the form."

9. Entering the shop of Pistias, a corslet-maker, and Pistias having shown him some well-made corslets, Socrates observed, "By Juno, Pistias, this is an excellent invention, that the corslet should cover those parts of a man's body that need protection, and yet should not hinder him from using his hands. 10. But tell me, Pistias," he added, "why do you sell your corslets at a higher price than other makers, though you neither make them stronger nor of more costly materials?" "Because, Socrates," said he, "I make them better proportioned." "And do you make this proportion appear in the measure or weight of your corslets, that you set a higher price on them? For I suppose that you do not make them all equal or similar, if you make them to fit (different persons)." "Indeed," replied he, "I do make them to fit, for there would be no use in a corslet without that quality." 11. "Are not then," said Socrates, "the bodies of some men well-proportioned, and those of others ill-proportioned?" "Certainly," said Pistias. "How, then," asked Socrates, "do you make a well-proportioned corslet fit an ill-proportioned body?" "As I make it fit," answered Pistias; "for one that fits is well-proportioned." 12. "You seem to me," said Socrates, "to speak of proportion considered not independently, but with respect to the wearer, as if you should say of a shield, or a cloak, that it is well-proportioned to him whom it suits; and such appears to be the case with regard to other things, according to what you say. 13. But, perhaps, there may be some other considerable advantage in making to fit." "Tell me, Socrates," said he, "if you know any." "Those corslets which fit," answered Socrates, "are less oppressive by their weight, than those which do not fit, though they be both of equal weight; while those which do not fit are, either from hanging wholly on the shoulders, or from pressing heavily on some other part of the body, inconvenient and uneasy; but those which fit, as they have their weight distributed (so as to be borne) partly by the collar-bone and shoulder, partly by the upper part of the arm, and partly by the breast, back, and stomach, appear almost like, not a burden

to be borne, but a natural appendage." 14. "You have hit upon the very quality," said Pistias, "for which I consider my manufacture deserving of the very highest price; some, however, prefer purchasing ornamented and gilded corslets." "Yet if on this account," said Socrates, "they purchase such as do not fit, they appear to me to purchase an ornamented and gilded annoyance. But," added he, "since the body does not continue always in the same position, but is at one time bent, and at another straight, how can a corslet, which is exactly fitted to it, suit it?" "It cannot by any means," said Pistias. "You mean, therefore," said Socrates, "that it is not those which are exactly fitted to the body that suit, but those that do not gall in the wearing." "I say what is clearly the case, Socrates," replied he, "and now you exactly comprehend the matter."

## CHAPTER XI

The visit of Socrates to Theodota, and his discourse with her, sect. 1-9. He tells her that true friends are not acquired without the manifestation of kind and good feelings, 9-12. He reminds her that in gratifying the appetites we must guard against satiety, 13, 14. His jests on taking leave of her, 15-18.

1. THERE being at one time a beautiful woman in the city, whose name was Theodota, a woman ready to form a connection with any one that made advances to her, and somebody in company with Socrates making mention of her, and saying that the beauty of this woman was beyond description, and that painters went to her to take her portrait, to whom she showed as much of her person as she could with propriety, "We ought then to go and see her," remarked Socrates, "for it is not possible to comprehend by hearing that which surpasses description." "Will you not be quick and follow me, then," said he who had mentioned her.

2. Going, accordingly, to the house of Theodota, and finding her standing to a painter, they contemplated her figure; and when the painter had left off, Socrates



said, "My friends, whether ought we to feel obliged to Theodota for having shown us her beauty, or she to us for having viewed it with admiration? If the exhibition be rather of advantage to her, ought not she to feel grateful to us, or if the sight has given rather more pleasure to us, ought not we to feel grateful to her?"

3. Somebody saying that he spoke reasonably, he added, "She, then, for the present, gains praise from us, and, when we have spoken of her to others, will gain profit in addition; but as for us, we now desire to embrace what we have seen, and shall go away excited, and long for her after we are away from her; the natural consequence of which is that we shall be her adorers, and that she will be worshipped as our mistress." "If this be the case, indeed," said Theodota, "I must feel gratitude to you for coming to see me."

4. Soon after, Socrates, seeing her most expensively attired, and her mother with her in a dress and adornment above the common, with several handsome female attendants, not unbecomingly apparelled, and her house richly furnished in other respects, said to her, "Tell me, Theodota, have you an estate?" "Not I, indeed," replied she. "But perhaps you have a house that brings you an income?" "Nor a house either," said she. "Have you then any slaves that practise handicrafts?" "No, nor any slaves." "How then," said Socrates, "do you procure subsistence?" "If any one becomes my friend," she replied, "and is willing to benefit me, he is my means of subsistence." 5. "By Juno, Theodota," rejoined Socrates, "and he is an excellent acquisition to you; and it is much better to have a flock of friends than of sheep, oxen, and goats. But," added he, "do you leave it to chance whether a friend, like a fly, shall wing his way to you, or do you use any contrivance (to attract them)?" 6. "And how," said she, "can I find a contrivance for such a purpose?" "Much more readily," said he, "than spiders can; for you know how they try to get subsistence; they weave fine nets, and feed upon whatever falls into them." 7. "And do you advise me, too," said she, "to weave a net?" "Yes," said he, "for you ought not to think that you

will catch friends, the most valuable prey that can be taken, without art. Do you not see how many arts hunters use to catch hares, an animal of but little worth? 8. As the hares feed in the night, they procure dogs for hunting by night, with which they chase them; as they conceal themselves in the day, they provide other dogs, which, perceiving by the smell the way that they have gone from their feeding-place to their forms, trace them out; and as they are swift of foot, so as soon to escape from view by running, they procure also other dogs, of great speed, that they may be caught by pursuit; and because some of them escape even from these dogs, they stretch nets across the path by which they flee, that they may fall into them and be entangled." 9. "By what art of this kind, then," said she, "can I catch friends?" "If," said he, "instead of a dog, you get somebody to track and discover the lovers of beauty, and the wealthy, and who, when he has found them, will contrive to drive them into your nets." "And what nets have I?" said she. 10. "You have one at least," he replied, "and one that closely embraces its prey, your person; and in it you have a mind, by which you understand how you may gratify a person by looking at him, and what you may say to cheer him, and learn that you ought to receive with transport him who shows concern for you, and to shut out him who is insolent, to attend carefully on a friend when he is ill, to rejoice greatly with him when he has succeeded in anything honourable, and to cherish affection in your whole soul for the man who sincerely cares for you. To love I am sure that you know, not only tenderly, but with true kindness of heart; and your friends try to please you, I know, because you conciliate them, not with words merely, but by your behaviour towards them." "Indeed," replied Theodota, "I use none of these schemes." 11. "Yet," said Socrates, "it is of great importance to deal with a man according to his disposition, and with judgment; for by force you can neither gain nor keep a friend, but by serving and pleasing him the animal is easily taken and attached to you." "What you say is true," said she.

12. "It becomes you, therefore," proceeded Socrates, "in the first place, to request of your lovers only such favours as they will perform with least cost to themselves; and you must then make a return by obliging them in a similar way; for thus they will become most sincerely attached to you, and will love you longest, and benefit you most. 13. But you will please them most, if you grant them favours only when they solicit them; for you see that even the most savoury meats, if a person offer them to another before he has an appetite for them, appear to him distasteful; and in the satisfied they excite even loathing; but if one offers food to another after having raised an appetite in him, it seems, though it be of a very ordinary kind, extremely agreeable." 14. "How then can I," said she, "excite such an appetite in any one of those that visit me?" "If when they are satiated," said he, "you, in the first place, neither offer yourself to them, nor remind them of you, until, coming to an end of their satiety, they again feel a desire for you; and, when they do feel such desire, remind them (of your fondness) by the most modest address, and by showing yourself willing to gratify them, holding back, at the same time, until they are filled with impatient longing; for it is far better to grant the same favours at such a time, than before they had an appetite for them." 15. "Why do not you, then, Socrates," said she, "become my helper in securing friends?" "I will indeed," said he, "if you can persuade me." "And how then," said she, "can I persuade you?" "You yourself will seek and find means to do so, if you should at all need me." "Come often to see me, then," said she. 16. Then Socrates, joking upon her easy life, said, "But, Theodota, it is not easy for me to find leisure; for my own numerous occupations, private and public, allow me no rest; and I have female friends also, who will not suffer me to leave them day or night, learning from me love-charms and incantations." 17. "Do you then know such arts, too, Socrates?" said Theodota. "Through what other influence do you suppose that Apollodorus here, and Antisthenes, never leave me? and through what other

influence do you suppose that Cebes and Simmias come to me from Thebes? Be assured, that such effects were not produced without many love-charms, incantations, and magic wheels." 18. "Lend me, then, your magic wheel," said she, "that I may set it a-going, first of all, against yourself." "But, by Jupiter," exclaimed Socrates, "I do not wish that I should be drawn to you, but that you should come to me." "I will come then," said she, "only take care to let me in." "I will let you in," replied he, "if another more acceptable than you be not within."

## CHAPTER XII

Socrates shows the benefit of gymnastic exercises, as well on the health of the mind as on that of the body, sect. 1-4. The advantages of health and vigour, 5-8.

1. NOTICING that Epigenes, one of his followers, was both very young and weak in body, he said to him, "How very unlike an athlete you are in frame, Epigenes!" "I am not an athlete, Socrates," replied he. "You are not less of an athlete," rejoined Socrates, "than those who are going to contend at the Olympic games. Does the struggle for life with the enemy, which the Athenians will demand of you when circumstances require, seem to you to be a trifling contest? 2. Yet, in the dangers of war, not a few, through weakness of body, either lose their lives, or save them with dishonour; many, from the same cause, are taken alive, and, as prisoners of war, endure for the rest of their lives, if such should be their fate, the bitterest slavery; or, falling into the most grievous hardships, and paying for their ransom sometimes more than they possess, pass the remainder of their existence in want of necessities, and in the endurance of affliction; and many, too, incur infamy, being thought to be cowards merely from the imbecility of their bodily frame. 3. Do you think lightly of such penalties attached to weakness of body, or do you expect that you will endure such calamities with ease? I believe that

what he must bear who attends to the health of his body, is far lighter and more pleasant than such afflictions. Or do you suppose that an ill condition of body is more salutary and advantageous than a good condition? Or do you despise the benefits secured by a good state of the body? 4. Yet the lot which falls to those who have their bodies in good condition is exactly the reverse of that which falls to those who have them in ill condition; for those who have their bodies in a good state are healthy and strong; and many, from being possessed of this advantage, save themselves with honour amid the struggles of war, and escape every peril; many, also, assist their friends and benefit their country, and, for such services, are thought worthy of favour, acquire great glory, and attain the highest dignities; and, on these accounts, pass the rest of their lives with greater pleasure and honour, and bequeath finer fortunes to their children. 5. Nor, because the city does not require warlike exercises publicly, ought we, on that account, to neglect them privately, but rather to practise them the more; for be well assured that neither in any other contest, nor in any affair whatever, will you at all come off the worse because your body is better trained (than that of other men); since the body must bear its part in whatever men do; and in all the services required from the body, it is of the utmost importance to have it in the best possible condition; 6. for even in that in which you think that there is least exercise for the body, namely, thinking, who does not know that many fail greatly from ill-health? and loss of memory, despondency, irritability, and madness, often, from ill-health of body, attack the mind with such force as to drive out all previous knowledge. 7. But to those who have their bodies in good condition, there is great assurance from danger, and no danger of suffering any such calamity from weakness of constitution; whilst it is likely, rather, that a healthy state of body will avail to produce consequences the reverse of those which result from an unhealthy state of it; and, indeed, to secure consequences the reverse of what we have stated, what would a man in his senses not undergo? 8. It is disgraceful,

too, for a person to grow old in self-neglect, before he knows what he would become by rendering himself well-formed and vigorous in body; but this a man who neglects himself cannot know; for such advantages are not wont to come spontaneously."

## CHAPTER XIII

Several brief sayings of Socrates. We should not be offended at rudeness of manner more than at personal defects, sect. 1. Fasting the best remedy for loathing of food, 2. We should not be too nice as to food or drink, 3. He that punishes his slave, should consider whether he himself deserves like punishment, 4. Admonitions to travellers, 5. It is disgraceful to him who has been trained in the gymnasium to be outdone by a slave in enduring toil, 6.

1. A PERSON being angry, because, on saluting another, he was not saluted in return, "It is an odd thing," said Socrates to him, "that if you had met a man ill-conditioned in body, you would not have been angry, but to have met a man rudely disposed in mind provokes you."

2. Another person saying that he ate without pleasure, "Acumenus," said Socrates, "prescribes an excellent remedy for that disease." The other asking, "What sort of remedy?" "To abstain from eating," said Socrates; "for he says that, after abstaining, you will live with more pleasure, less expense, and better health."

3. Another saying that the water which he had to drink at his house was warm, "When you wish to bathe in warm water, then," said Socrates, "it will be ready for you." "But it is (too) cold to bathe in," said the other. "Are your slaves, then," asked Socrates, "inconvenienced by drinking or bathing in it?" "No, by Jupiter," replied he; "for I have often wondered how cheerfully they use it for both those purposes." "And is the water in your house," said Socrates, "or that in the temple of Æsculapius, the warmer for drinking?" "That at the temple of Æsculapius," replied he. "And which is the colder for bathing in, that at your house,



or that in the temple of Amphiaraus?" "That in the temple of Amphiaraus," said he. "Consider, then," said Socrates, "that you run the risk of being harder to please than your slaves or the sick."

4. Another person beating his attendant severely, Socrates asked him why he was so angry at the slave. "Because," said he, "he is very gluttonous and very stupid, very covetous and very idle." "And have you ever reflected," rejoined Socrates, "which of the two deserves the greater number of stripes, you or your slave?"

5. A person being afraid of the journey to Olympia, "Why," said Socrates to him, "do you fear the journey? Do you not walk about at home almost all day? And, if you set out thither, you will walk and dine, walk and sup, and go to rest. Do you not know that if you were to extend (in a straight line) the walks which you take in five or six days, you would easily go from Athens to Olympia? But it will be better for you to start a day too soon than a day too late; for to be obliged to extend your days' journeys beyond a moderate length is disagreeable; but to spend one day more on the road gives great ease; and it is better, therefore, to hasten to start than to hurry on the way."

6. Another saying that he was utterly wearied with a long journey, Socrates asked him whether he carried any burden. "No, by Jupiter," said he, "I did not, except my cloak." "And did you travel alone," said Socrates, "or did an attendant accompany you?" "An attendant was with me." "Was he empty-handed, or did he carry anything?" "He carried, certainly, the bedding and other utensils." "And how did he get over the journey?" "He appeared to me to come off better than myself." "If you, then, had been obliged to carry his burden, how do you imagine that you would have fared?" "Very ill, by Jupiter; or rather, I should not have been able to carry it at all." "And how can you think that it becomes a man trained to exercise to be so much less able to bear fatigue than a slave?"

## CHAPTER XIV

Table-talk of Socrates in praise of frugality. In contributions to feasts, one guest should not strive to surpass another in the quality or quantity of what he contributes, sect. 1. He may be called *ὀψοφάγος*, *flesh-eater*, who eats flesh alone, or with very little bread, 2-4. He that eats of many dishes at once acts foolishly in various ways, 5, 6. He may be truly said *ἐὼς χεῖσθαι*, *to banquet*, who lives on plain and wholesome food, 7.

1. WHEN, among a number of persons who had met together to sup, some brought little meat, and others a great quantity, Socrates desired the attendant either to set the smallest dish on the table for common participation, or to distribute a portion of it to each. They, accordingly, who had brought a great deal were ashamed not to partake of what was put on table for the company in general, and not, at the same time, to put their own on table in return. They therefore offered their own dishes for the participation of the company; and when they had no greater share than those who brought but little, they ceased to buy meat at great cost.

2. Observing one of those at table with him taking no bread, but eating meat by itself, and a discussion having arisen at the same time about names, for what cause any particular name was given, "Can we tell," said Socrates, "for what cause a man should be called *ὀψοφάγος*? For everybody eats flesh with his bread when he has it; but I do not suppose that people are called *ὀψοφάγοι* on that account." "I should think not," said one of the company. 3. "But," said Socrates, "if a person should eat meat by itself without bread, not for the purpose of training, but of gratifying his appetite, whether would he seem to be an *ὀψοφάγος* or not?" "Scarcely any other would more justly seem so," said he. "And he that eats a great deal of meat with very little bread," said another of the company, "what should he be called?" "To me," replied Socrates, "it appears that he would justly be called *ὀψοφάγος*, and when other men pray to the gods for

abundance of corn, he may pray for abundance of flesh."

4. When Socrates said this, the young man, thinking that the words were directed at him, did not indeed leave off eating meat, but took some bread with it. Socrates, observing him do so, said, "Notice this young man, you that sit near him, whether he takes bread to his meat, or meat to his bread."

5. Seeing another of the company taste of several dishes with the same piece of bread, "Can any cookery be more extravagant," said he, "or more adapted to spoil dishes, than that which he practises who eats of several at the same time, putting all manner of sauces into his mouth at once? For as he mixes together more ingredients than the cooks, he makes what he eats more expensive; and as he mixes what they forbear to mix as being incongruous, he, if they do right, is in the wrong, and renders their art ineffectual. 6. And how can it be otherwise than ridiculous," he added, for a man to provide himself with cooks of the greatest skill, and then, though he pretends to no knowledge of their art, to undo what has been done by them? But another thing happens to him who is accustomed to eat of several dishes at once; for, if he has not several sorts of meat before him, he thinks himself stinted, missing what he has been used to. But he who is accustomed to make one piece of bread, and one piece of meat, go together, will be able to partake contentedly of one dish when several are just at hand."

7. He observed also that *εὖωχέισθαι*, "to fare well," was in the language of the Athenians called *ἐσθίειν* "to eat;" and that the *εὖ*, "well," was added to denote that we should eat such food as would disorder neither mind nor body, and such as would not be difficult to be procured; so that he applied *εὖωχέισθαι*, "to fare well," to those who fared temperately.

## BOOK IV

## CHAPTER I

Socrates liked the society of young men; how he judged of them; his desire that they should be well educated, sect. 1, 2. The more powerful the mind in youth, the more likely it is, if ill trained, to run into vice, 3, 4. Happiness does not depend on riches, but on knowledge, and on being useful to our fellow-creatures, and gaining their esteem, 5.

1. So serviceable was Socrates to others, in every kind of transaction, and by every possible means, that to any one who reflects on his usefulness (even though he possess but moderate discernment), it is manifest that nothing was of greater benefit than to associate with Socrates, and to converse with him, on any occasion, or on any subject whatever; since even the remembrance of him, when he is no longer with us, benefits in no small degree those who were accustomed to enjoy his society, and accepted him (as a Teacher); for he sought to improve his associates not less in his humorous than in his serious conversation. 2. He would often say that he loved some particular person; but he was evidently enamoured, not of those formed by nature to be beautiful, but of those naturally inclined to virtue. He judged of the goodness of people's abilities from their quickness in learning the things to which they gave their attention, from their remembrance of what they learned, and from their desire for all those branches of knowledge by means of which it is possible to manage a family, state, and the universe well, and to govern men and their affairs with success; for he thought that such characters, when instructed, would not only be happy themselves, and regulate their own families judiciously, but would be able to render other men, and other communities (besides their own) happy. 3. He did not however make advances to all in the same manner. Those who thought that they had good natural abilities, but despised instruction, he endeavoured to convince that minds which show most natural power have most

need of education, pointing out to them that horses of the best breed, which are high-spirited and obstinate, become, if they are broken in when young, most useful and valuable, but if they are left unbroken, remain quite unmanageable and worthless; and that when hounds are of the best blood, able to endure toil, and eager to attack beasts, those well trained are most serviceable for the chase, and every way excellent, but, if untrained, are useless, rabid, and disobedient. 4. In like manner, he showed that men of the best natural endowments, possessed of the greatest strength of mind, and most energetic in executing what they undertake, became, if well disciplined and instructed in what they ought to do, most estimable characters, and most beneficent to society (as they then performed most numerous and important services), but that, if uninstructed, and left in ignorance, they proved utterly worthless and mischievous; for that, not knowing what line of conduct they ought to pursue, they often entered upon evil courses, and, being haughty and impetuous, were difficult to be restrained or turned from their purpose, and thus occasioned very many and great evils.

5. But those who prided themselves on their wealth, and thought that they required no education, but imagined that their riches would suffice to effect whatsoever they desired, and to gain them honour from mankind, he tried to reduce to reason by saying that the man was a fool who thought that he could distinguish the good and the evil in life without instruction; and that he also was a fool, who, though he could not distinguish them, thought that he would procure whatever he wished, and effect whatever was for his interest, by means of his wealth. He also said that the man was void of sense, who, not being qualified to pursue what was for his good, fancied that he would be prosperous in the world, and that everything necessary for his comfort was fully, or at least sufficiently, provided for him; and that he was equally void of sense, who, though he knew nothing, thought that he would seem good for something because of his riches, and, though evidently despicable, would gain esteem (through their influence).

## CHAPTER II

No dependence to be placed on natural abilities without education. Socrates proceeds to show Euthydemus, a self-conceited young man, that in every art it is proper to have recourse to instructors, sect. 1, 2. He shows the folly of a man who should pretend to have learned everything of himself, 3-5. The necessity of instruction in the art of government, 6-7. By a long series of interrogations Socrates reduces Euthydemus to acknowledge his ignorance and incompetence, 8-23. The value of self-knowledge, 24-30. Further instructions given to Euthydemus, 30-40.

1. I WILL now show how Socrates addressed himself to such as thought that they had attained the highest degree of knowledge, and prided themselves on their ability. Hearing that Euthydemus, surnamed the Handsome, had collected many writings of the most celebrated poets and sophists, and imagined that by that means he was outstripping his contemporaries in accomplishments, and had great hopes that he would excel them all in talent for speaking and acting, and finding, by his first inquiries about him, that he had not yet engaged in public affairs on account of his youth, but that, when he wished to do any business, he usually sat in a bridle-maker's shop near the Forum, he went himself to it, accompanied by some of his hearers; 2. and as somebody asked, first of all, "whether it was from his intercourse with some of the wise men, or from his own natural talents, that Themistocles attained such a pre-eminence above his fellow-citizens, that the republic looked to him whenever it wanted the service of a man of ability," Socrates, wishing to excite the attention of Euthydemus, said that "it was absurd to believe that men of ability could not master the lowest mechanical arts without competent instructors, and to imagine that ability to govern a state, the most important of all arts, might spring up in men by the unassisted efforts of nature."

3. On another occasion, when Euthydemus was one of the company, and Socrates saw him leaving the meeting, from apprehension lest he should seem to admire him for his wisdom, he observed, "It is evident, my friends, from the studies that he pursues, that



Euthydemus here, when he comes of age, and the government give liberty of discussion on any point, will not refrain from offering his counsel; and I imagine that he has already framed an exordium for his public oration, taking precaution that he may not be thought to have learned anything from anybody; and it is pretty certain, therefore, that when he begins to speak, he will make his opening thus: 4. 'I, O men of Athens, have never learned anything from any person, nor, though I heard of some that were skilled in speaking and acting, have I sought to converse with them; nor have I been anxious that any one of the learned should become my master; but I have done the exact contrary; for I have constantly avoided not only learning anything from any one, but even the appearance of learning anything; nevertheless I will offer you such advice as may occur to me without premeditation.' 5. So it might be proper for those to commence a speech who desired to obtain a medical appointment from the government; indeed it would be necessary for them to commence their speech in this way: 'I, O men of Athens, have never learned the medical art from any one, nor have been desirous that any physician should be my instructor; for I have constantly been on my guard, not only against learning anything of the art from any one, but even against appearing to have learned the medical art; nevertheless confer on me this medical appointment; for I will endeavour to learn by making experiments upon you.' " At this mode of opening a speech all who were present burst out into laughter.

6. As Euthydemus had now evidently begun to attend to what Socrates was saying, but was cautious of speaking himself, as thinking by his silence to clothe himself with reputation for modesty, Socrates, wishing to cure him of that fancy, said, "It is indeed strange, that those who desire to play on the lyre, or on the flute, or to ride, or to become expert in any such accomplishment, should endeavour to practise, as constantly as possible, that in which they desire to excel, and not by themselves merely, but with the aid of such as are considered eminent in those attainments, attempting

and undergoing everything, so as to do nothing without their sanction, as supposing that they can by no other means attain reputation; but that of those who wish to become able to speak and act in affairs of government, some think that they will be suddenly qualified to achieve their object, without preparation or study, and by their own unassisted efforts. 7. Yet these pursuits are manifestly more difficult of attainment than those, inasmuch as of the very many who attempt them a much smaller number succeed in them; and it is evident, therefore, that those who pursue the one are required to submit to longer and more diligent study than those who pursue the other."

8. Socrates used at first to make such remarks, while Euthydemus merely listened; but when he observed that he stayed, while he conversed, with more willingness, and hearkened to him with more attention, he at last came to the bridle-maker's shop unattended. As Euthydemus sat down beside him, he said, "Tell me, Euthydemus, have you really, as I hear, collected many of the writings of men who are said to have been wise?" "I have indeed, Socrates," replied he, "and I am still collecting, intending to persevere till I get as many as I possibly can." 9. "By Juno," rejoined Socrates, "I feel admiration for you, because you have not preferred acquiring treasures of silver and gold rather than of wisdom; for it is plain you consider that silver and gold are unable to make men better, but that the thoughts of wise men enrich their possessors with virtue." Euthydemus was delighted to hear this commendation, believing that he was thought by Socrates to have sought wisdom in the right course. 10. Socrates, observing that he was gratified with the praise, said, "And in what particular art do you wish to become skilful, that you collect these writings?" As Euthydemus continued silent, considering what reply he should make, Socrates again asked, "Do you wish to become a physician? for there are many writings of physicians." "Not I, by Jupiter," replied Euthydemus. "Do you wish to become an architect, then? for a man of knowledge is needed for that art also."

"No, indeed," answered he. "Do you wish to become a good geometrician, like Theodorus?" "Nor a geometrician either," said he. "Do you wish then to become an astronomer?" said Socrates. As Euthydemus said "No," to this, "Do you wish then," added Socrates, "to become a rhapsodist? for they say that you are in possession of all the poems of Homer." "No indeed," said he, "for I know that the rhapsodists, though accurate in the knowledge of poems, are, as men, extremely foolish." 11. "You are perhaps desirous then," proceeded Socrates, "of attaining that talent by which men become skilled in governing states, in managing households, able to command, and qualified to benefit other men as well as themselves?" "I indeed greatly desire," said he, "Socrates, to acquire that talent." "By Jupiter," returned Socrates, "you aspire to a most honourable accomplishment, and a most exalted art, for it is the art of kings, and is called the royal art. But," added he, "have you ever considered whether it is possible for a man who is not just to be eminent in that art?" "I have certainly," replied he; "and it is not possible for a man to be even a good citizen without justice." 12. "Have you yourself, then, made yourself master of that virtue?" "I think," said he, "Socrates, that I shall be found not less just than any other man." "Are there then works of just men, as there are works of artisans?" "There are, doubtless," replied he. "Then," said Socrates, "as artisans are able to show their works, would not just men be able also to tell their works?" "And why should not I," asked Euthydemus, "be able to tell the works of justice; as also indeed those of injustice; for we may see and hear of no small number of them every day?"

13. "Are you willing then," said Socrates, "that we should make a *delta* on this side, and an *alpha* on that, and then that we should put whatever seems to us to be a work of justice under the *delta*, and whatever seems to be a work of injustice under the *alpha*?" "If you think that we need those letters," said Euthydemus, "make them." 14. Socrates, having made the letters as he proposed, asked, "Does falsehood then exist among

mankind?" "It does assuredly," replied he. "Under which head shall we place it?" "Under injustice, certainly." "Does deceit also exist?" "Unquestionably." "Under which head shall we place that?" "Evidently under injustice." "Does mischievousness exist?" "Undoubtedly." "And the enslaving of men?" "That, too, prevails." "And shall neither of these things be placed by us under justice, Euthydemus?" "It would be strange if they should be," said he. 15. "But," said Socrates, "if a man, being chosen to lead an army, should reduce to slavery an unjust and hostile people, should we say that he committed injustice?" "No, certainly," replied he. "Should we not rather say that he acted justly?" "Indisputably." "And if, in the course of the war with them, he should practise deceit?" "That also would be just," said he. "And if he should steal and carry off their property, would he not do what was just?" "Certainly," said Euthydemus; "but I thought at first that you asked these questions only with reference to our friends." "Then," said Socrates, "all that we have placed under the head of injustice, we must also place under that of justice." "It seems so," replied Euthydemus. 16. "Do you agree, then," continued Socrates, "that, having so placed them, we should make a new distinction, that it is just to do such things with regard to enemies, but unjust to do them with regard to friends, and that towards his friends our general should be as guileless as possible?" "By all means," replied Euthydemus. 17. "Well, then," said Socrates, "if a general, seeing his army dispirited, should tell them, inventing a falsehood, that auxiliaries were coming, and should, by that invention, check the despondency of his troops, under which head should we place such an act of deceit?" "It appears to me," said Euthydemus, "that we must place it under justice." "And if a father, when his son requires medicine, and refuses to take it, should deceive him, and give him the medicine as ordinary food, and, by adopting such deception, should restore him to health, under which head must we place such an act of deceit?" "It appears

to me that we must put it under the same head." "And if a person, when his friend was in despondency, should, through fear that he might kill himself, steal or take away his sword, or any other weapon, under which head must we place that act?" "That, assuredly, we must place under justice." 18. "You say, then," said Socrates, "that not even towards our friends must we act on all occasions without deceit?" "We must not indeed," said he, "for I retract what I said before, if I may be permitted to do so." "It is indeed much better that you should be permitted," said Socrates, "than that you should not place actions on the right side. 19. But of those who deceive their friends in order to injure them (that we may not leave even this point unconsidered), which of the two is the more unjust, he who does so intentionally or he who does so involuntarily?" "Indeed, Socrates," said Euthydemus, "I no longer put confidence in the answers which I give; for all that I said before appears to me now to be quite different from what I then thought; however, let me venture to say that he who deceives intentionally is more unjust than he who deceives involuntarily."

20. "Does it appear to you, then, that there is a way of learning and knowing what is just, as there is of learning and knowing letters?" "I think there is." "And which should you consider the better scholar, him who should purposely write or read incorrectly, or him who should do so unawares?" "Him who should do so purposely, for, whenever he pleased, he would be able to do both correctly." "He, therefore, that purposely writes incorrectly may be a good scholar, but he who does so involuntarily is destitute of scholarship?" "How can it be otherwise?" "And whether does he who lies and deceives intentionally know what is just, or he who does so unawares?" "Doubtless he who does so intentionally." "You therefore say that he who knows letters is a better scholar than he who does not know?" "Yes." "And that he who knows what is just is more just than he who does not know?" "I seem to say so; but I appear to myself to say this I know not how." 21. "But what would you think of

the man, who, wishing to tell the truth, should never give the same account of the same thing, but, in speaking of the same road, should say at one time that it led towards the east, and at another towards the west, and, in stating the result of the same calculation, should sometimes assert it to be greater and sometimes less, what, I say, would you think of such a man?" "It would be quite clear that he knew nothing of what he thought he knew."

22. "Do you know any persons called slave-like?" "I do." "Whether for their knowledge or their ignorance?" "For their ignorance, certainly." "Is it then for their ignorance of working in brass that they receive this appellation?" "Not at all." "Is it for their ignorance of the art of building?" "Nor for that." "Or for their ignorance of shoe-making?" "Not on any one of these accounts; for the contrary is the case, as most of those who know such trades are servile." "Is this, then, an appellation of those who are ignorant of what is honourable, and good, and just?" "It appears so to me." 23. "It therefore becomes us to exert ourselves in every way to avoid being like slaves." "But, by the gods, Socrates," rejoined Euthydemus, "I firmly believed that I was studying philosophy, by which I should, as I expected, be made fully acquainted with all that was proper to be known by a man striving after honour and virtue; but now, how dispirited must you think I feel, when I see that, with all my previous labour, I am not even able to answer a question about what I ought most of all to know, and am acquainted with no other course which I may pursue to become better!"

24. Socrates then said, "Tell me, Euthydemus, have you ever gone to Delphi?" "Yes, twice," replied he. "And did you observe what is written somewhere on the temple wall, KNOW THYSELF?" "I did." "And did you take no thought of that inscription, or did you attend to it, and try to examine yourself, to ascertain what sort of character you are?" "I did not indeed try, for I thought that I knew very well already, since I should hardly know anything else if I did not



know myself." 25. "But whether does he seem to you to know himself, who knows his own name merely, or he who (like people buying horses, who do not think that they know the horse that they want to know, until they have ascertained whether he is tractable or unruly, whether he is strong or weak, swift or slow, and how he is as to other points which are serviceable or disadvantageous in the use of a horse, so he), having ascertained with regard to himself how he is adapted for the service of mankind, knows his own abilities?" "It appears to me, I must confess, that he who does not know his own abilities, does not know himself." 26. "But is it not evident," said Socrates, "that men enjoy a great number of blessings in consequence of knowing themselves, and incur a great number of evils, through being deceived in themselves? For they who know themselves know what is suitable for them, and distinguish between what they can do and what they cannot; and, by doing what they know how to do, procure for themselves what they need, and are prosperous, and, by abstaining from what they do not know, live blamelessly, and avoid being unfortunate. By this knowledge of themselves, too, they can form an opinion of other men, and, by their experience of the rest of mankind, obtain for themselves what is good, and guard against what is evil. 27. But they who do not know themselves, but are deceived in their own powers, are in similar case with regard to other men, and other human affairs, and neither understand what they require, nor what they are doing, nor the characters of those with whom they connect themselves, but, being in error as to all these particulars, they fail to obtain what is good, and fall into evil. 28. They, on the other hand, who understand what they take in hand, succeed in what they attempt, and become esteemed and honoured; those who resemble them in character willingly form connections with them; those who are unsuccessful in their affairs desire to be assisted with their advice, and to prefer them to themselves; they place in them their hopes of good, and love them, on all these accounts, beyond all other men. 29. But those, again, who do not know

what they are doing, who make an unhappy choice in life, and are unsuccessful in what they attempt, nor only incur losses and sufferings in their own affairs, but become, in consequence, disreputable and ridiculous, and drag out their lives in contempt and dishonour. Among states, too, you see that such as, from ignorance of their own strength, go to war with others that are more powerful, are, some of them, utterly overthrown, and others reduced from freedom to slavery."

30. "Be assured, therefore," replied Euthydemus, "that I feel convinced we must consider self-knowledge of the highest value; but as to the way in which we must begin to seek self-knowledge, I look to you for information, if you will kindly impart it to me."

31. "Well, then," said Socrates, "you doubtless fully understand what sort of things are good, and what sort are evil." "Yes, by Jupiter," replied Euthydemus, "for if I did not understand such things, I should be in a worse condition than slaves are." "Come then," said Socrates, "tell me what they are." "That is not difficult," said he, "for, in the first place, health I consider to be a good, and sickness an evil, and, in the next, looking to the cause of each of them, as drink, food, and employment, I esteem such as conduce to health to be good, and such as lead to sickness to be evil."

32. "Consequently," said Socrates, "health and sickness themselves, when they are the causes of any good, will be good, and when they are the causes of any evil, will be evil." "But when," exclaimed Euthydemus, "can health be the cause of evil, and sickness of good?" "When, for example," said Socrates, "some portion of a community, from being in good health, take part in a disgraceful expedition by land, or a ruinous voyage by sea, or in any other such matters, which are sufficiently common, and lose their lives, while others, who are left behind from ill-health, are saved." "What you say is true," said Euthydemus, "but you see that some men share in successful enterprises from being in health, while others, from being in sickness, are left out of them." "Then," said Socrates, "those things which are sometimes bene-

ficial, and sometimes injurious are not more good than evil?" "Nothing, by Jupiter, is clear according to this way of reasoning. 33. But as to wisdom, Socrates, it is indisputably a good thing; for what business will not one who is wise conduct better than one who is untaught?" "Have you not heard, then, of Dædalus," said Socrates, "how he was made prisoner by Minos on account of his wisdom, and compelled to serve him as a slave; how he was cut off, at once, from his country and from liberty, and how, when he endeavoured to escape with his son, he lost the child, and was unable to save himself, but was carried away among barbarians, and made a second time a slave?" "Such a story is told, indeed," said Euthydemus. "Have you not heard, too, of the sufferings of Palamedes? for everybody says that it was for his wisdom he was envied and put to death by Ulysses." "That, too, is said," replied Euthydemus. "And how many other men do you think have been carried off to the king on account of their wisdom, and made slaves there?"

34. "But as to happiness, Socrates," said Euthydemus, "that at least appears to be an indisputable good." "Yes, Euthydemus," replied Socrates, "if we make it consist in things the rest of themselves indisputably good." "But what," said he, "among things constituting happiness can be a doubtful good?" "Nothing," answered Socrates, "unless we join with it beauty, or strength, or wealth, or glory, or any other such thing." 35. "But we must assuredly join them with it," said Euthydemus; "for how can a person be happy without them?" "We shall then join with it, by Jupiter," said Socrates, "things from which many grievous calamities happen to mankind; for many, on account of their beauty, are ruined by those who are maddened with passion for their youthful attractions; many, through confidence in their strength, have entered upon undertakings too great for it, and involved themselves in no small disasters; many, in consequence of their wealth, have become enervated, been plotted against, and destroyed; and many, from the glory and power that they have acquired in their country, have

## Memor

suffered the greater  
said Euthydemus,  
I praise happiness  
we ought to pray

"These points,  
have perhaps not  
fident a belief that  
with them; but sin  
a democratic govern  
democracy is." "I  
think it possible for  
is, without know  
deed." "And wh

"I conceive it to be  
you know, then, w  
help knowing?"  
rich?" "Just

"Which sort  
which sort  
means to  
poor; those  
rich." 38.

some who h  
only sufficien  
to many, w  
have inde  
put me in  
who, fr  
like

Socr  
be

princ  
the Dem

we ma  
rich?" "My own want of kno

Euthydemus, "obliges me to adm

considering whether it would not be best for me to be  
silent; for I seem to know absolutely nothing."

He went away, accordingly, in great dejection, hold-  
ing himself in contempt, and thinking that he was in  
reality no better than a slave.

40. Of those who were thus treated by Socrates,  
many came to him no more; and these he regarded as

ted  
and of  
what a  
"Do you  
democracy  
"No, in-  
mos to be?"  
izens." "Do

"How can I  
n which are the  
rance are the poor."

to you sect call poor, and  
who have not sufficient  
es of life, I regard as  
sufficient, I consider  
erved, then, that to  
those means are not  
ave from them, while,  
not sufficient?" "I

for you very properly  
known some princes,  
to commit injustice

39. "Then," said  
must rank such  
hat have but little

gers, among the  
e, indeed," said

"My own want of kno  
Euthydemus, "obliges me to adm  
in this; and I am

considering whether it would not be best for me to be  
silent; for I seem to know absolutely nothing."

He went away, accordingly, in great dejection, hold-  
ing himself in contempt, and thinking that he was in  
reality no better than a slave.

40. Of those who were thus treated by Socrates,  
many came to him no more; and these he regarded as





ha  
V.  
longer  
him, in  
thought th  
best for hi

Euthydemus, on the  
no other mean  
y associating with  
he in consequence  
necessary business  
tated many of his

thus disposed, he ne  
but explained to  
manner, what he  
what it would be

The necessity of tempe  
concerning the gods  
care for mankind, 3-9  
gods for the use of  
common man with  
given him reason an  
the gods, we are con  
13, 14. We ought  
our means, 15-18.

1. SOCRATES was n  
should become skill  
invention, but, prev  
thought it proper t  
instilled into them  
had acquired thos  
control, only bett  
mischief. 2. In t  
to impress his  
the gods. Socr  
conversed with o  
account of his discourses; but I myself was with him  
when he held a conversation with Euthydemus to the  
following effect.

3. "Tell me," said he, "Euthydemus, has it eve  
occurred to you to consider how carefully the gods have  
provided for men everything that they require?" "It

and of right notion  
ave a providential  
formed by the  
to the senses  
gods have  
we do not see  
in their works,  
according to

is followers  
on, or in  
ments, he  
should be  
who

s w  
nmit  
therefore, he  
with right feelings  
towards  
on  
re  
s;  
ed  
m-  
of

ted  
and  
ave

